SYMPNEUMATA

OR
EVOLUTIONARY FORCES NOW ACTIVE IN MAN

EDITED BY LAURENCE OLIPHANT

1885

THE HOME SCHOLAR PUBLIC DOMAIN EDITION

THE HOME SCHOLAR PUBLIC DOMAIN EDITION

SYMPNEUMATA

OR

EVOLUTIONARY FORCES NOW ACTIVE

IN MAN

EDITED BY LAURENCE OLIPHANT

MDCCCLXXXV

— 1885 —

Look up, O man, again, the skies attune
A holiest cadence; thou shalt know full soon
Its purport, and the time draws on apace.
The pregnant thoughts that fill the eternal space
Are bursting, and their sweet contents now pour
A spring libation on the minds that soar
Beyond the worn conceptions of the past;—
This, the good wine, He kept until the last.

The Riddle of Laurence Oliphant

Based on the Lectures of Rudolf Steiner

In the spiritual history of the nineteenth century, few figures appear as enigmatic or as symptomatic of their time as Laurence Oliphant. To anyone who studies him, Oliphant seems a personification of his age—a man of brilliant cleverness, a world-traveled diplomat, and a Member of Parliament who was always found in the "thick of things," from the Crimean War to the furthest reaches of Japan and China. Yet, behind this facade of a successful man of the world, lay a deep-seated urge to solve the great problems of existence—a spirit "trying to get out of its skin" to bridge the gap between a lost world and a spiritual home.

According to the spiritual-scientific research of Rudolf Steiner (1861-1925), the key to understanding Oliphant's extraordinary character lies in the deep currents of karmic history, beginning with a very early incarnation during the time of the Roman Emperor Augustus. There, we find this same individuality living as the famous Roman poet Ovid. The thread connecting these two lives is woven through the themes of brilliance, sudden isolation, and profound inner suffering. Just as Ovid was once in the very midst of the most brilliant social life of his time before being suddenly banished to the Black Sea—a historical riddle that resulted in the melancholy beauty of his later poetry—so too do we see Oliphant oscillate between worldly influence and a self-imposed spiritual exile.

This inner drive was further refined during a 12th-century incarnation as a man closely connected with the Crusades who ultimately withdrew into a life of deep contemplation and asceticism. He carried into his modern incarnation the cleverness and capacity for observation that defined Ovid's poetry, but these faculties were now directed toward the search for a new spiritual path. This persistent "soul-tone" or "soul-habit," eventually led him to sacrifice his fortune and social standing to follow the "prophet" Thomas Lake Harris, engaging in the most menial labor as a stable-boy in a search that often led through difficult and painful trials.

It is within this context of tragic seeking that we find Oliphant's most remarkable contribution: the book *Sympneumata*. Representing a significant attempt to bring the spiritual into physical life during a transition between evolutionary ages; the work posits that the human being is an incomplete "torso." Oliphant reveals that a human only becomes complete when finding their "spiritual counterpart"—an "other half" that resides in the spiritual world.

The inspiration for this work was born from the unique spiritual-physiological constitution of his wife, Alice Oliphant. A woman of profound insight, Alice possessed a special way of breathing, drawing in a refined, spiritual substance from her environment that allowed the spiritual world to work directly into the physical plane. Under the influence of this "specific breathing," Oliphant produced writings on Genesis that remain among the most remarkable occult commentaries of that era.

However, the tragedy of Oliphant's life was that he remained a prisoner of his time, his seeking often held back by a materialistic education that resulted in a "distorted, caricatured mysticism." When Alice died, the bridge to the spiritual world was severed and his ability to write ceased almost immediately. Ultimately, Oliphant's biography stands as a striking example of how the forces of earlier lives—from the exiled Roman poet to the contemplative Crusader—work into a later one, manifesting in a soul caught between the dying echoes of the past and the ripening of a new age.

Note: Appended to the end is a chapter-by-chapter summary called, A REPORT OF THE CONTENTS OF A WORK BY LAWRENCE OLIPHANT By Sara Carr Upton, from *The Journal of Speculative Philosophy*, Vol. 21, No. 1 (January, 1887), pp. 82-105 (24 pages)

— EDITOR, 2026

PREFACE.

A FEW words are necessary in explanation of the reasons which have induced me to take the responsibility of giving this volume to the public.

Nearly thirty years have elapsed since my attention was first attracted to the operation of those forces in nature, whose manifestation in psychical phenomena have since excited so much credulity and incredulity, and, of later years, some attempt at rational investigation, and a very persistent resistance to it.

The capricious conditions under which these forces appeared to develop, and the character and methods of their operation, were indeed eminently calculated to encourage imposture and charlatanism, and to repel scientific examination; and it was not until I became personally conscious of their influence in myself, that the duty and obligation seemed to be irresistibly laid upon me to endeavour to discover, by experiment, the laws by which they were governed, in the hope that it might be found possible to apply them for the benefit of my fellow-creatures.

After some years of most unsatisfactory effort, I was forced to the conclusion that I must either abandon the search for truth in this direction entirely, with whatever of good might result therefrom, or devote myself to it exclusively; in other words, that the subject was one which eluded rational investigation, so long as I remained in the turmoil of political and social life. I therefore determined, though with reluctance at the time, to retire from it, and to surround myself by what seemed the most favourable conditions I could find for the prosecution of this investigation, which I even then felt to be pregnant with possible discoveries that might prove of incalculable value to humanity. It appeared, for many reasons, that the seclusion and the opportunities I sought would be most fitly found in the United States, and I resided there, with intervals of absence, for about twelve years. The experiences of my life there, and the knowledge I acquired, though involving suffering, brought with them ample results; but on the occasion of a visit to Palestine in 1879, I became aware that these might be more securely and rapidly increased by transferring the scene of my effort from the West to the East. It was not, however, until two years ago that circumstances enabled me permanently to establish myself on the slope of Mount Carmel, where the following pages were dictated by one

who, never having appeared in print before, shrinks from the publicity attaching to it, and desires, for the present at all events, to remain unnamed. As, however, I have served as the amanuensis, and as the pages which follow embody my own convictions and experiences, as the result of these prolonged investigations, I have not hesitated to assume their editorship. I shall be amply consoled for the scorn and opposition which I am well aware they will excite in the breasts of many, if there are any, however few, to whom they may carry words of comfort and of hope.

In conclusion, I must apologise for a preface, which is so purely personal. Whoever will take the trouble to read this book, will, I think, admit that I am not without excuse.

LAURENCE OLIPHANT.

DALIET-EL-KARMEL,

HAIFA, PALESTINE, December 1884.

INTRODUCTION.

THE following pages are offered to those only who are genuinely sensible that human life, in all its aspects, presents problems which the general and various lines of thought and action have become inadequate to solve, but from which the mind and spirit of man refuse to turn away.

No claim is put forth, with this offering, of capacity in the existing intellect of any man to take whole grasp of the facts among which he consciously resides. In proportion to the strength and the purity of aspiration for the truth, must be perception that man's machineries for letting himself become aware of it are so immeasurably disproportioned to the magnitudes of nature, that it is as hopelessly futile as it is insanely presumptuous to strain for other knowledge than that required to feed his vigorous capacities for operation. For this highly legitimate end, many systems of religion and philosophy have, in past time, served the different stages of humanitary progress, as so many manners by which the evolving

generations made imagings, appropriate to the surfaces of the mind, of those new and pregnant facts in nature's vast infinitude that the spirit profoundly could cognise.

That the world travails critically at this hour with birth of many forces, is evident to those who share any acute personal perceptions of their activity; and for these, whose improved and advanced faculties have ceased to derive strength from any picturings of truth that served more immature conditions, it is necessary to seek a rendering of the soul's experience, related in a new degree alike to the intenser quality of spiritual consciousness, the stronger fibre of intellectual constitution, and the larger display of good activities which belong to this generation.

The pages which follow suggest a manner of re-understanding humanitary life, which may serve for many people as that basis of relative truth, appropriate to the clearest consciousness possessed by them of the vast mystery of their nature, which they require for the uprearing of their lives.

There will be much in this essay to excite criticism, ridicule, and aversion; matter and style will, in many places, alike offend; yet, while apology is unfit where the necessities of the case precluded other subject and other treatment, the writer regrets the difficulty that exists—owing to the manifold differences in moral and spiritual apprehension that minds display—in explaining clearly that the assumption of authority in the statements that follow is due to the imperative force with which the conceptions, here translated into weak language, stood forth suddenly before the mind; and that the immense conviction which here seeks voice, does it thus crudely, because the faculties through which it approaches the reader are infinitely incomplete, and are incapable of transmitting it in a more perfect form.

CHAPTER I.

THE EARTHLY MALADY.

THE original human creature was a pure and creative form of the divine humanity of God. Its absorption into itself, by acts of its free will, of elements from the subordinate animal creation, caused the initial disturbance of pure order on the planet. Before that, the infant human race received the free and full play of the divine vitality, which worked, according to its law, from the inmost folds of the organism outwards to all the surfaces, without check in its activity; and the gradual constructive power of this God-force would have carried the original human society out of its infancy, through an education which would have resulted in an adolescence untainted by impurity, into a power of race-reproduction in divine conditions.

The real nature of the catastrophe, of which the tradition survives in so many forms under the name of "the Fall," was to precipitate the period of reproduction. The manner by which it was precipitated, was by the wilful and conscious opening of the human nervous organism to influences originating in the lower animal degree of creation.

Now, whereas heretofore the whole vitality of man had been propelled in currents acting from within outwards, from God hidden in the central will, towards the emotional and mental and physical systems which that will had built around itself, assuming thus the outer aspect of the human form; and whereas heretofore no current of conscious or unconscious creating force had thrilled; except in accordance with this radiative law, now the complicated machinery of procreative power in the human system began to allow itself to be impelled by gross currents set in motion by the brute world. Hence that union which the fluid organisms of the pure man-woman would in due time have accomplished in absolute divineness, without shock of passion or of self-consciousness, without sense of departure from the calm flow of the normal, vital current—the true marriage which should have evolved—was arrested. A premature desire for such relationship in the

outer coverings of the human frame having taken possession of the imagination; the organism having sought to produce, by individual will-act, that experience which should have been awaited till the divine maturing power produced it in due course of order, man "fell,"—in other words, drew into himself, as an irritant to the unready senses, the forces of brute sexuality.

That current which is not like is opposite. An impulse from the outside could not be evoked and its action sensibly experienced, except as its impulsion had gross material force enough to establish a current acting inwards upon the human organism. That fact, which has been so often named as the beginning of disorder, was so in this sense,—that it established a direction of active forces in man opposite to the direction of the divine forces which were his inheritance. He ceased to be a form of radiating currents all constructive, and began to be a form for conflicting currents; some pressing still from the deep internal centres to the outward visible organisation, others acting from the surfaces and invading the sanctuaries of his being.

The human system at that date, still tender and childlike, could not have persisted against the consequences of the conflict of which it thus became the arena, except for the change in its condition, which was effected to protect it. A crust of gross matter was permitted to accrete upon the external form. Its particles were to be the medium to receive those gross forces, whose play upon the being was now established, but whose limit of action must be fixed. The inner organism of man remained as it had been—permeable by the divine vitality; but an outer casing had become relatively solid. Had this arrest in the true human evolution never occurred, what may be termed the fluidity of the human body would not have been lost; but in order to preserve the veritable human being safe within, this change was effected, and to a great extent the consciousness by man of the inner processes of his life became closed, while his dominant consciousness began to reside in the activities displayed in that overlying system, by which the lower creation now claimed affinity with him.

Now entered into the experiences of his outward existence the natural consequences of the activity in it of opposing systems of force,—in his

affections unrest, uncontrollableness, alternations of delight and disgust, of spontaneity and effort; in all his senses irregularity of action, liability to disease and pain; in his aspirations fluctuation of strength, helplessness to keep them true, and all the miseries to which flesh in its new condition became heir.

This conflict became indeed, and has remained till now, the only protection to the true human within the man. Without it the disorderly currents, working unimpeded upon the frame, would soon have dominated all his senses to a stupid quiescence, and all in him but the brute would have slumbered. By this conflict and its ebbs and flows of acuteness, that are marked by huge periods in the subsequent history of human experience, he has been maintained—even as regards his gross external organisation—in a condition in which the activity of the pure divine life-currents has always asserted itself. His covering of matter has in each particle, it is true, swung to the vibration of animal nature; but it has reacted, though with pain, to the counter-impulse of the divine human from within. Thus the door has never been wholly closed against a reassertion of the dominant force by the true vitality; and thus, in all ages, a dream of the possibility of this reassertion has moved like a pillar of fire before the minds of all the divinest of men,—taking form, with some, of prophetic declarations of redemption; with many, of a persistent effort to draw into life the ideal good; with almost all, of an instinct that to do well, if possible, is good.

It is difficult to demand of the ordinary mind, while it holds that attitude generally accepted as rational, that it should form for itself an image of the whole constitution of the human frame, in accordance with the foregoing remarks. Nevertheless, some such effort has to be required of those who desire to see a fresh light shed upon the history of all humanity, and who would deduce, with the help of that light, fresh hope of the progressive nature of the divine work upon this earth.

Mention has just been made of a form of animal constituents, which grew as a receptacle and limit for those animal essences that sought to pervade the human essence form; and of the original organism of exquisite delicacy, fluidity, and sensitiveness that lurked within. That the many references to this manner of viewing the constitution of man, as he has

existed since prehistoric dates, may be understood, it must here be said that the animal casing referred to is not to be regarded as a single envelope enclosing a less solid object, as with one covering. The coarser elemental form covers separately each system in every minutest ramification that makes the man,—the bone-system with its processes, the vein-system with each globule of its fluids, the complete form of outer and inner surfaces in their enveloping perfection, the nerve system in its impalpable intricacy, on all fibres and molecules, visible and invisible, of these—each system in itself a man-form perfect—the deposit of the lower creation was permitted.

What wonder that the modern scientific world, penetrating deeper and deeper by the aid of instruments and acuter mental perceptions into organic mysteries, finds more and more clearly revealed that relation between visible humanity and the lower creation, which forces itself upon their imagination as representing the totality of truth in regard to the human organisation! The doctrine called evolutionary or Darwinian is the truth, but the surface of the truth. For the formation donned then by the human frame, as a bulwark for its inner life, was such a body as might have been the crown of a completed evolution of the lower animal creation had not that also been arrested, but which holds no basis for growth into the now unknown design that should have marked mankind as children of the All Beautiful. What wonder, on the other hand, that these same philosophers should have discovered in every atomic particle latent potencies, which are in fact the overlaid vitalities of human and lower nature!

It is unfortunate, and has given rise to an infinite confusion of thought, that the word “matter” has been almost exclusively applied, so far as the human system is concerned, to those particles of it which are distinctly visible either to the common eye, or with microscopic assistance; or which, with the help of instruments, can be deductively demonstrated as existing.

To preserve the true continuity of perception, the whole universal medium for the transmission of force should be regarded as matter, whether this medium is observed in the regions open to common vision, to microscopic vision, to philosophical induction; or whether we consider the evidences of it in all brain-impressionability during the inception of images, as by artists, writers, and musicians; or during the abnormally

hypersensitised conditions of disease, dreaming, spirit mediumship, prophetic exaltation, religious hysteria, and all hallucination. To place an arbitrary limit at some point where the force-transmitting medium shall cease to be termed matter, and shall begin to be called etherealised or spiritualised matter, spirit, mind, and so forth, not only confirms the time-honoured confusion which has torn men's minds in their effort to read the secrets of nature; but it is fatal to that acceptance of pure truth about God, man, and nature, which the modern developments in both mind and matter, heart and science, would now facilitate, were it not that this confusion blocks the way to the two classes of minds most active in the pursuit of truth.

The scientific man, king of the rational and inductive type, with faculties heroically trained to wait upon great Nature for her answers to his patient questionings, nauseated with the vagueness and the error into which the deductions of her less obedient votaries of the imaginative type have led their fellows, shrinks, as from the unforgivable sin, from the holding of a thing not proven as a truth. He refuses, therefore, to give the short hours of his working life, and to fritter away the high powers of his mind, in investigations among a class of phenomena, for which those who experience or observe them claim that they represent force acting through non-material media. The irregular and uncontrollable nature of one part of the phenomena of this class—that part, as it happens, which exercises, because of this irregularity, the greater fascination over the wonder-loving type of mind—need not necessarily deter the practical and scientific investigator from its study, when he reflects that in the commonest emotions, in the eccentricities of health and disease, in the uneven distribution of talents and faculties, in the fluctuation of their exercise, in a thousand facts to which, as really existing, he must accord at least the name of phenomena, he is accustomed to such irregularity of activity as leaves him no cause for legitimate surprise, when the phenomena of that class commonly termed abnormal are of such irregular recurrence, that his observation of them is difficult.

Those numberless views or facts upon which the science of the last ten or twenty years has wholly turned its back, but which, until we entered upon this infinitesimal fraction of the world's mental history, have been held

as subjects for proper investigation by the majority of the most influential thinkers, such subjects, for instance, as the value of the impression under which each religious teacher sets forth his message; as the nature of the active sanction given by generations of men to these teachings; as the whole class of moral experiences termed intuitive; as the underlying possible reality in such mental images as the Daimon of Socrates, the spirit instructress of Comte, and the oracles and Sibyls and inspiring personalities of grave discoverers of lasting truths; as even the asserted perceptions of uncommon forces by the victims of hallucination or exaltation, should not rightly be relegated by the questioner of nature to the region of things unfitted for rational observation, merely because of the apparent lack of orderly persistence in their activity. The man of science knows in how many things nature must long appear to us irregular, inconsequent, intangible, spasmodic. But his legitimate objection to focussing the machinery of his mind upon the chaos of ideas, feelings, passions, aspirations, and experiences, which constitute the greater part of life to the vast majority of his fellow-beings, his excuse for ignoring them as unworthy of rational attention, lie in the fact that they have been in all ages, and are now, active in a region of the universe, or the human constitution, supposed to be immaterial.

It is in this that the misfortune lies, for the minds of the more rationalistic quality, of the great untruth that matter and force are separable. If the scientific man could once realise that in dealing with the moral forces which ultimate themselves dynamically in the actions of men, he was not transgressing the limits of legitimate scientific investigation, and that such investigation could be pursued upon a basis in the strictest sense material, the great barrier would be removed which has heretofore closed the most important of all branches of scientific study; and he would perceive in the experiments which have been made in the science of molecular physics, whereby smaller molecules have been revealed by the use of modern appliances than could previously have been apprehended, evidences that material atoms may continue to elude observation to an indefinite degree, and that the focus of the human eye is not to be relied upon as furnishing a limit beyond which, he may dare to say, no form or matter exists. However, as has been said, his dislike to the pursuit of further investigation into the

more hidden secrets of nature, has been due quite as much, if not more, to the assumption of those people who claim an acquaintance with experiences which transcend nature, which are, they say, supernatural, immaterial, or purely spiritual,—as to any positive disinclination on his part to see no further than the microscope can reveal, or to have no sense of what he cannot touch and weigh.

The whole jargon of philosophies, ancient, and medieval, and modern, is in this a matter for the gravest regret; that it seeks to asseverate this gross untruth, and assumes that there can be force where there is no matter. It has not merely had the effect of driving scientific men into a narrow groove of so-called positive investigation, but it has exercised a most pernicious influence upon the opposite class of minds, whom it has confined to the no less narrow groove of spiritual dogmatism; thus separating the students of external nature, and of internal truth, into two violently antagonistic categories. And it will now probably prove to be more repellent to the class which has dealt exclusively with what it has termed the spiritual side of man, to acknowledge the all-pervading presence throughout it of matter, than for the scientific class to acknowledge the existence of the moral element in every manifestation of force.

So much confusion could never have occurred had man retained his original material fluidity. The exterior solidification consequent upon his accretion of elements from the brute creation, gave rise to the idea among early investigators into the human organism, which is only now losing its hold upon the imagination, that the true man existed in two separate parts, both of which were originally destined to remain immortal, but the material one of which had, in consequence of the fall, become liable to corruption. The increasing inability of man, during the more recent ages, to connect with his surface consciousness, the consciousness of the more hidden processes of his being, in a fashion sufficiently orderly for the detection of its laws, has induced a vast number of thinkers to limit their ideas of human phenomena to those transpiring only in the outer crusts, and hence to suggest that there exists in fact no more of the man than is observable in those coverings which do corrupt.

It has become more and more impossible for each class of thinkers to apprehend that the husk of every component atom of the visible body is merely an outer shell, composed of the gross elements of that external and solidified brute accretion above referred to. Yet this apprehension is necessary for the true understanding of life, and it contains, besides, the simple and beautiful philosophy of that phenomena of life called death.

During the early years of man's life he is conscious of a constantly increasing vitality. This is due to the fact that what we call his consciousness, being in reality a fraction of his possible consciousness limited to the surface processes of life, takes note principally of the increase of the growth of the animal accretion. During this period, the growth of the divine manhood within it marches with it correlatively; the outer and the inner man are both increasing, the former, which is for a little space of time the protective clothing of the latter, has capacity, for that little space, for an effort corresponding in some rough degree to the evolution within. But as the growth of the real man, and of the essence forms of all his organs, can never pause, there arrives inevitably a period when it begins to strain and unhinge the machinery by which it has effected its little spell of labour in the outer world. There will come inevitably a moment when the compression of the organ coverings composed of low matter will become intolerable to the finer expanding matter of the man, and when it must be got rid of. But as there is the tenderness of gradual processes in all the workings of God, the resistance of the exterior body to the evolution of the interior is generally overcome by a gentle pressure of years, and, in the ordinary course, terrestrial life wanes through that interval called its decline. During this time the atoms of its now superfluous organisation are loosened and attenuated, till often their separation from one another, and their return to the region of forms which is sub-human, occurs so gently that it is painless. The gradual death which men call old age, is the gradual growth of the finer matter of the man, which, during vast cycles of past history, has been always obliged to withdraw itself, on this final extraction from its coverings, away from the earth. Full human evolution was not a terrestrial possibility, thus death prevailed.

But we approach, in the ages whose coming now begins, a crisis of almost inconceivable magnitude. We draw towards a period dimly foreseen

by many who have aspired and taught, a period pregnant with developments, which, by their mere proximity, have cast upon the brains and imaginations of numberless seekers every variety of image, incomplete and distorted. Few, however, have divined what the manner of them is really to be. It is the period when, in consummation of an unseen evolutionary process in the inner parts of creation, which has been during the past cycles in ceaseless operation, the human constitution will, in due time, find itself endowed with the power in its essence forms and particles, of persisting terrestrially as a vehicle for the divine life-currents independently of the animal covering. That part of the man which withdraws at the death, poisoned by the fumes of the animal world, is fast growing in its race history to manhood and maturity. It will soon begin to put forth vibrative force that will quell the currents that oppose it, and in a coming future the story of its service to this globe will not close with a visible discarding of the corrupting flesh, for it will open a new phase of terrestrial existence, visible to all of its kind, when it dissolves its covering of earth. And this will occur in accordance with the natural processes of those evolutionary laws which eternally operate in the organism of man.

CHAPTER II.

THE DIVINE DESCENT.

THOSE processes which work towards the return of the conditions under which the divine vitality originally played through the human organism, are, as before said, evolutionary; and they operate, by their nature, from centres outwards to circumferences,—in other words, they must begin their work in the inmost moral nature of the man, in his deep heart-centre. The most potent dynamic agency, whose form resides in each centre of every atom in the human organism, is that which manifests itself in the emotional instinct termed "love". If the action of this force could be maintained in a constant projection from the centre to the circumference, it would necessarily remain absolutely pure and holy. But a counter-current also plays upon the human system through the channels provided for it by the accretion of elements from the brute creation, and conveys the quality of the passional instinct of that creation. Rushing like a torrent towards the centre, it meets the divine outward streaming current, and produces a shock throughout the nervous system, which is utterly foreign to the orderly and divine expression of emotion.

Love in the case of absolutely pure and perfect beings, meeting with no such obstacle, flows forth in a full calm stream of ever-increasing delight, until their fluid organisms melt, by true heart union, in that transport of receptivity to divine elements from the Source of all Life, which is the highest worship. So long, on the other hand, as the current of brute passion, known as lust, invades the human organism from without, does it introduce a conflict with celestial love, which holds man back from his Maker, and prevents that fusion into the Divine Being which could be attained, were the constituent elements of the human form to undergo a change in the sense of the evolutionary processes above suggested.

It has already become manifest to many people that in the degree in which the invasive lust-current is forced back, and the expanding love-current is encouraged till it penetrates to the outer surfaces of the organism,

driving the lust-current back before it, will the molecules which have been the receptacles of the gross animal force, undergo modification; the nature of which will be to increase their powers of expansion, and render them more fluid in character,—in fact, that a positive and organic change will be effected, which could be perfectly well appreciated by ordinary human science, were the perceptions of all men more highly developed, and appliances for investigation corresponding to that development in existence. Experience also begins to indicate that man can only approach again the primal mystery that has veiled itself since prehistoric times, the mystery of the nature of God, as he can touch it by an analysis of the sensations produced by the God-force playing upon him in its intensest activity.

The century in which we live witnesses the development in the man-creature of an acute sensibility for perceiving the quality of the dynamic impulsion that plays through the nerve fluids. He has never before been, even in the more acutely sensitive specimens of his race, in a position to dissect the finer sensations of his physical organism as he can now do, as, in fact, he must now learn to do, unless he would arrest the growth within him. Except under conditions not entirely healthy either of mind or body, his mental consciousness has in past times been prevented from connecting itself with the activities operating in the finer nervous system, and these operations have not therefore, as a rule, become actual sensations; but the protection against such sensitiveness is gradually, though at first among limited numbers of living people, being discarded. More and more among these, however, the mysteries of the life-movements in the inner forms of the organism surge up to the consciousness; and, inversely, the deep or strong emotions which they had previously classed in regions disconnected from the material body, reveal their identity with subtle vibratory forces that act on sensitive particles of the human atomic system.

The men of this class, the pioneer class of their day, suffer and enjoy with an acuteness that could never have been imagined by their more bluntly organised predecessors; they find, moreover, to their astonishment, that while their emotions acquire a character of spiritualisation, a delicacy and a subtle fervour by which they can only judge them to be discarding more and more the earthliness of things earthy, they nevertheless connect themselves with the physical organism by an increasing sensational

consciousness, that its hidden forms are the media which transmit the motions of the purest passions. That disconnection between high and pathetic feeling and bodily sensation, which has prevailed in the human mind, ceases to be possible, and man begins to have sensational acquaintance with his interior organism, as being the seat of his loftiest and purest emotions.

It is true that a vast number of people now living, have not developed as yet the sensitiveness here spoken of, and cannot, therefore, be required to enter upon the study of such moral phenomena within themselves; but those whose consciousness of rapidly developing spiritual forces obliges them to face the question of the purpose for which these forces have manifested themselves, are constantly and quickly on the increase; and for these people the philosophy of a deeper revelation than survives in written or traditional creed, begins now to disclose itself.

When on the part of man or of woman, married or unmarried, without severance of the affectional intercourse and without the relaxation of the duties of family and social life, the stern battle has been fought and won, and the victory maintained through years of patience and of effort, against that mixed impulsion which is given to the organism by the emotions of physical love, —when, in disgust of the impure mingling with the pure, a long pause has been enforced on the pivotal activities of the human frame—under guidance, it must be said, of people trained in the knowledge of the singular difficulties and dangers which attend this experiment—the whole willing being has determined, and enforced the determination upon its every appetite, that it is better to arrest a mixed development of good and evil than to be led into fruitions which debase as much as they can elevate, it is found at last that a new class of mighty passions begin to play upon the *tabula rasa* of the inmost affectional sensitiveness. With a spontaneous upheaval, the being strains towards a God, known or suspected, personally or impersonally conceived, and fails not, at one time or another, to perceive that its groping tentacles receive a thrill which transmits itself throughout all the atoms of its structure. Well and happy for a man if this claim to become the medium for the moving force of the divinity, receives a speedy conscious recognition, for he then begins to know that he is fed, and to apprehend what a fuller satisfaction might be! Well for him, nevertheless, if

—from many causes which will be hereafter made clear—he cannot at once have the sensation of the response. It will be the more complete when he does. But whether it be sooner or later, whether it be in youth or in old age, what happens, when by such training as has been suggested, the man opens himself, purified, to the reception of the divine elemental fire of sensation, is, that he finds that its quality is of sex. The first pure passion is, as it ever was, the hunger for divinity, and for the delight of the vital current divine.

And from the superabundance that this passion attracts into the soul organism of the man, issues all the procession of the untainted loves for mankind and the creation beneath him, by which divinity is to be served.

There is no perfect safety in the presence of any passion that has not grown from, and does not depend upon, the passion for the divinity. This is why in past times, before preparation for this high emotion had been consummated in man, so little of the sentiment of which he was capable could be permitted to approach any passional degree of intensity. Whenever emotion in the mixed condition of man's past immaturity has approached its intenser forms, it has always been found that its activity entailed danger to the body or to the mind; it has always tended to affect the equilibrium between the vital forces and the material organism; and in natures exceptionally open to the play of emotions, whether high or low, it has always been found necessary to exercise a strong controlling will-effort over these emotions themselves; while, in the absence of the power to do so, a certain destructive effect has been produced upon the whole human mechanism. That silent evolution that has worked in the collective man, has worked mainly in the finer matter beneath the animal covering of his surfaces, and has only lately begun, and at first in solitary instances, and in little groups of persons, to properly and safely affect the distribution and cohesive qualities of this animal structure. Therefore, the processes of this evolution could not till now become sensible to him; but its work in the superincumbent atoms, changing their constitution, as will be seen, and bringing into the spaces that have been tenanted by the corruptible flesh, atoms developed from the inner matter of the body's form, is bringing to these same surfaces the power to endure the acute and intense sensations generated by divine heat-currents.

Thus it becomes possible, at the end of a period whose beginning disappears in the infinite remoteness of lost æons, for the human body, in its external degree, to be once again conscious of the burning presence of God, and now that presence approaches, offering itself for the tests, that the external experiences of life apply to all that comes within their scope. It has become a physical presence; no longer sensible merely by a little tremor of devotion at the heart, no longer apprehended merely by a stern will-effort in the reason, no longer deniable in the coldness of men with sensations limited to the surfaces of their being; but advancing in this ripening period of human history, through the whole structure of the man-frame, from the deep layers of the central consciousness to its outer wrappages, pervaded now by a new and more exquisite consciousness that reacts at last with full and unimpeded response to the impulse of movement which has thus permeated every living fibre. The immanence of God in man, so much asserted and so little felt, becomes now a physical fact; as physical as marital affections, as maternal emotions, as the ardours of heroism, as the tremors of alarm, as the pangs of jealousy, as the heat of rage, but more absolutely and unmistakably physical; and acting upon the surface with an intensity superior to that of any other known sensation, in the degree in which it corresponds with the more profound depth from which it has taken its rise.

It is impossible for any human being, in the possession of this continuous opening of his consciousness, who has once perceived himself to be the seat, from the inmost of him to the outmost, of the life-presence of the Deity, and has glowed in the electric quality of the currents thus established throughout him, and in the passionate delight that they excite in his consenting atoms, to confound this emotional sensation with any other, or to believe that any other could compare to it. Far easier for the ardent lover to doubt which woman he adores; for the tender mother to confound the changeling with her child; easier to mistake in any possible case, suffering for pleasure, heat for cold, or hunger for satisfaction. He who experiences, knows what he feels; and the testimony of many, who, being of sound mind, affirm their experiences to be coincidently of a given nature, may be acceptable, if not as full evidence of new truth, yet as a legitimate hypothesis upon which experimental investigation by other persons may be

based, while, obviously, the rationale of this mighty class of deepening experiences is only offered here, either to those who have some personal acquaintance with them, or to those who desire to ascertain the conditions under which they may be acquired. He who feels knows what he feels, and he who feels God thus, knows so much of the quality of God as the Infinite Design at present reveals to him. He finds, moreover, that this quality is of sex duality; for it touches him with a sensation of infinite purity which makes him aware that he is in organic *rapport* with a copartner of these divine influxes, whose being melts into the inner spaces of his own, and completes those forms of his, which receive this life from God.

The processes of this primal experience of his completer life, reveal themselves by repetition in clearness to his mentality. He finds that without the conception of this complementary existence flowing interiorly into his, he is unable to receive the fulness of the divine current which presses upon his senses. He finds conversely, that without the mental acceptance of the feminine with the masculine elements streaming from the divinity, he is shorn of the full capacity for evoking the presence of this complementary being.

It has been beautifully said by men of science, that a physical experiment is the asking a question of nature. They explain that the man of science intending to verify a possible truth, holds it mentally in suspense,—but, to test the reality of its existence, places certain known natural forces in such combination and activity as would produce a given result were the truth a truth: if these results repeat themselves with the repetition of the experiment, the truth is taken as demonstrated. The nature known is considered thus to have answered the question affirmatively, as to the existence of a fact in her not previously known, and the fact is incorporated by science as a basis which can be relied on for further experiments.

If there is God anywhere, He is in all nature and in every truth.

If there is any nature or any truth at all, its central and initial point of radiative and active force is God; and however little that may be, which with our limited faculties we can apprehend of God, it is enough for those, whose deep sensations begin to open, to apprehend Him as we describe. To them he has ceased for ever to be the unknowable. They have elicited, time

and again, from the elements of their physical nature, answering to those of their supremest emotion, the affirmative response. The active force is liberated into these elements as often as, after a given preparation, they are made expectant of it; and the willing tenure of the ideas of the divine and human soul and sex duality, is found persistently to be a necessary condition for the complete display of the divine force throughout the whole human structure.

But while a man thus becomes sensationally as to his whole personality, what he is in equally complete sensation in every particle of his complex layers of body forms,—a vessel charged with holy force, the pressure of that force to flow out from him, inspires him at once with another mental conception, which he is utterly unable to reject. He finds that he cannot bear the strain of what is filling him, while he dares not will it to recede, unless he permits himself to understand that his commerce, if with God, is also at once with man. The divine vitality suffers no let or hindrance in its passage from the central "all," to the remotest and poorest form of the human.

Therefore, that which we can only term the passion of the divine for the human, could never be fully intromitted into the beings of this earth, until their organisms—emotional and physical—had been prepared for its reception by that long education of the race, of which recorded history notes some of the late features. The human system only now begins to acquire capacity for bearing the presence of any appreciable amount of essential life-forces, without the dissolution of its external form. The electric quality of these forces, when, by apparent accidents, let loose out of the inner spiritual spaces into the earthly frame, has always destroyed it. Their abnormal pressure, however slow, upon the outer organs, has invariably given evidence of the strain it imposed upon them. Thus sudden emotion of an acute nature has killed, and thus that inward activity which we call genius, has seldom failed to consume prematurely the superincumbent tissues; and yet the acutest emotions, and the most luminous flashes of genius, give but the dullest hints of the intensity of the vital force which human beings will now learn to sustain.

The preparation has been protracted, and it has also been minute. Since the period, hardly a century long, when a previously unknown nervous

sensitiveness developed itself in the human frame, a whole class of sympathetic emotions, generating an equally new class of sufferings both of mind and body, has imposed itself on all the better specimens of the human family; and the cry of humanity, which had pealed in widely isolated notes through a Buddha, or a Christ, for so many indifferent centuries, now bursts from a collective heart that is not confined to country, race, or creed. This century has been the birth-hour of the full human in men. They become ready now, without and within, for the presence of that God who comes announcing Himself as Father and Mother Two-in-one, showing each human creature to himself as man-woman, and pouring forth through each in a passion for the collective man-womanhood of earth, that will no longer be arrested nor denied.

The moral and physical experience which both generates and confirms the conviction that such are the central pivots of life's true philosophy, has bestowed itself spontaneously upon many earnest individuals, and will always do so. In others, its acquisition has required a preparation enforced by their conscious will-act, because the services to which certain natures are destined, require all training to be accompanied by a peculiar activity of the external degree of the will; and the path cleft by these amidst the mazes of nineteenth century mental development and moral complication, is a free passage open to all who feel impelled to follow. But whether the result has given itself, or been achieved; whether the individual has simply held himself as willing for it, or has painfully struggled for it; whether the waiting or the struggle has proved a matter of days or of decades,—the accomplished result in recent years in the case of all those people, who eliminate from life every desire and pursuit other than to become forms for the highest evolution at present possible for the human being, remains the same; and sooner or later they stand in clear consciousness, as has been said, biune beings before a biune God, in service of the world.

CHAPTER III.

THE INVISIBLE BATTLE.

HAVING in the first chapter referred to the nature of the departure by man from the orderly course of a growth to which he was destined, and in the second suggested the signs, perceptible at the present day, that that growth will be resumed at a stage in terrestrial life, despite the interlude of temporarily debased conditions, far in advance of the terrestrial starting-point; we must leave for their proper place in this investigation of the inner springs of human history, the demonstration of the rich promises which rise above the mental horizon,—and establish nothing less than the salvation of the world from its long misery,—in order to return to the description of the initial period of error; for without an exact understanding of the whole force-action to which it was subjected, it is impossible to throw a full light upon all the mysteries of the subsequent human record which have baffled its students.

Connected with those changes effected in man's exterior constitution—that overlaying by gross elements of the casings of his finer matter, which followed as reproof and as protection upon the lawless demonstrations of his free will—was the exposure of his system to a class of gloomy and disorderly forces, which struck, as will be seen, at some of the interior layers of his organic existence, and which, having access to these by affinity of material degree, invaded him where invasion was wellnigh fatal.

While the humane instinct of our time has revolted, both in and out of the Churches, against the traditional hell-fire doctrine, and while no lover of God or man could feel otherwise than that the assumption, on the part of men or bodies of men, in interpreting the utterances of divinely inspired teachers as limiting the love of the Creator for the creature to the degree implied by it, is nothing short of profanation; experiments pursued by many investigators of our day into the forces present in the finer layers of the human system, have demonstrated facts by the light of which the impressions recorded by writers of all ages about the spirit-regions, are both

verified and corrected; and the confusion ceases which has resulted from reference to them in the sacred books of most religions, and in the records of mental and moral efforts left by philosophers and devotees of every time.

The statement of the whole of this subject is attended with great difficulty, because it encounters a mental wave of incredulity; first, on the part of those who, while they not only admit the existence of an invisible world peopled by intelligences, and cling with fervour to the dogma of a hell inhabited by devils, whose occupation it is to tempt mankind, deny altogether that their human victims can be physically conscious of their attacks; and secondly, on the part of those who have set an arbitrary limit upon the human faculty of experimental investigation, and assert, *a priori*, that anything which might be felt by others beyond the boundary which they have thus fixed, cannot be the result of genuine experiences, but must be the product of an unreliable factor, to which they have given the name of imagination—whose powerful agency, as a positive and active organic force, they admit; but which they refuse to examine, in defiance of the fact that the experiences they attribute to it not merely belong to a large class of living persons, but that they form the basis of all religions, have been corroborated by the most fervent natures at all periods of the world's history, and have ever given to society the stimulus to highest moral efforts. But in point of fact, the scientific narrowness of the day has been but the inevitable and necessary transition occurring upon the first discovery of exacter methods of thought and experiment, and the reaction against the inexactness and confusedness of older methods.

In the past, man in studying himself and nature had to deal with a chaotic mass of sentiments, sensations, and observations, while he brought to bear upon them a comparatively immature rational organisation and extremely limited physical appliances. The earth-man has evolved but slowly, and as to the different parts of his nature, unevenly. In his last few generations, however, that intensification of which we have spoken in his inner growth —his essential or moral growth in proceeding from his inmosts towards the surfaces—has shot its vitality forward upon those less remote planes of his organisation, which he terms his intellect. The secret fountain of his deep spirit, swelling mightily beneath, has fertilised the soils of his mentality; hence we see at this day, with the promise of a higher moral condition than

has yet been known, based on the increased sense of individual duty to mankind at large, a far more completely perfected intellectual, and rational, and inventive development than has ever been seen before. As yet this one-sided growth has not had time, in the thoughtless vigour of its youth, to seek in all cases the reposing and regulating control of the deepest emotions, and a great number of the keenest thinkers of the time close themselves against the investigation of the nature of their moral impulses, and fail therefore to learn how to establish the dependence of their mental and physical faculties upon them; while by suppression they so stunt their growth, that they end in losing at last that which is the food of all true thought and reason.

> "How slow
> Within their breasts the stately motions go!
> Listen! the big vibrations swing beyond
> Their scale of consciousness, for it is toned
> In limitations, and may not receive
> Such majesty of impulse; they believe
> That little scale sounds all that they can know
> Of vibrant harmony in life below!"

But in the meantime, a class of seekers into the truths of nature arises, in whom the moral life glows already with an intensity deeply prophetic of the position that it seeks to assume towards the intellectual and physical activities. With these the genius of all service and all thought submits to the dictation of the heart, but only because the heart has grown in them to a capacity which distributes through their minds an entirely new class of perceptions, and through their bodies an entirely new class of sensations. But those who aspire to nothing short of joining in with the full current of the human evolutionary movement of their time, find that they cannot avoid mastering, as a first study, the mode of motion of the affectional forces; they must enter a laboratory, eliminate conflicting conditions, submit matter to the operation of unimpeded natural activity, and frankly accept the results.

The laboratory is not smaller than the human race, and labour which loses sight of one of its needs is incompletely human. The conflicting

conditions are, all previously entertained opinions and acquired conclusions; all social prejudices; religious, philosophical, or sceptical convictions, and individual conceits; all ties of race, friendship, or family, where these are not wholly subservient to the life-effort for truth in the interests of humanity. The matter to be submitted to experiment is that of each man's or woman's whole organic construction—the framework of body, mind, and those interior degrees variously conceived as spirit, soul, and the affectional faculties; and the natural activities to be observed and registered are, all those which vibrate through the subtler or grosser divisions of the human system under the prepared conditions alluded to.

> “All loves must first be cast aside,
> All things that men esteem their own,
> And truth be taken as a bride,
> Who reigns supreme, and reigns alone.
> She will not come for lower price,
> Her sweetness man can never know
> Who seeks this virgin to entice
> To share his love with things below.
> She does not ask for written creeds,
> No faiths her lover need profess,
> But she demands unselfish deeds,
> Nor will be satisfied with less.
> Ah! she will gladly give her hand,
> And fondly cling to his embrace,
> Whose love is passionate and grand
> For all the stricken human race.
> But lest he should profess a love
> Of sentiments that merely seem,
> Sincere intention he must prove,
> By making sacrifice supreme.
> Then she will slowly lead him on,
> By suffering and sharp ordeal,
> Until a victory is won,
> And he begins to sense the real.
> Mainly by suffering he grows,

And thus of insight gains the sense,
Till by experience he knows
Where his real faculties commence.
When he, by effort of his own,
The painful pilgrimage has trod,
At last he finds himself alone
With nature and with nature's God.
He feels that sanity is won,
He knows to him God is revealed,
He basks in the creative sun,
By clouds of darkness long concealed.
He finds he lives and breathes and moves,
With instinct never known before,
As to his frame his mighty loves
Its long-lost faculties restore."

Through the calm pause of mental expectation which, according to all rational precedent, has thus been procured, the man, listening now at the door of his own nature for an answer to that question about the human truth, perceives a first irrepressible cry which vibrates along the atoms of his love-form, and claims the succouring of his fellow-men. It will not be denied; and its passage into the system of the mind carries the perception that of all human needs, the first to be relieved are the lowest; because man is most helpless in his most external degree, and requires in the cleansing, clothing, and feeding of him the first supplements from his brother's stores. This is how those who have first cleared the way among their conceptions of duty, for the free play of the strongest impulse of their most powerful affections, find themselves inevitably prevented from disregarding the physical sufferings which teem in the world; and are pressed to discover methods for the alleviation, first, of the least intellectual requirements of life. But it is soon perceived that for the divination of such methods of social reorganisation as will suffice to trample out the distress of want and hunger, a higher class of intellectual faculty will be required, and does evolve, than has ever been applied to the simple investigation of the physics and sociology whose only legitimate function would be to minister to all the wants of man, a higher class of intellectual faculty, because mind must now

take its place as the transmitting medium and machinery between the highest moral forces and the lowest physical need.

But it is impossible to enter upon such an investigation of these purest impulses, and impossible to protect them against those which every being of ordinary morality feels to be degrading, narrowing, or impure, without becoming open to perceive, through the intensification of the internal sensations, that subtle will-force of a distinctly personal character opposes itself to the development of the true emotions, and seeks to impair their purity. In the more rudimentary form of such internal perceptions, or in those constitutions the more dense to spiritual sensations, the man is aware of this but dimly; and he describes it by stating his consciousness that the power of evil struggles in him against the power of good. In natures more sensitively developed there is a distinct acquaintance with the personal quality in this opposition—a quality which corresponds to their own sense of will-individuality, and matches its strength with theirs. At this point the investigators, even those comparatively obtusely organised, enter upon a very interesting stage of their experiment; they are making a will-effort to cultivate the growth of their purest emotions, and to suppress the growth of their lower ones; they have a dim suspicion that unseen beings seek to mingle impure elements of strength with those of their own baser nature, and they must verify the truth of this suspicion. Provided that they have been endowed with, or have cultivated, that habit of mind by which the conception of an ideal morality, native to all human beings, has not been allowed to dim, they will prefer at this point to press forward with personal experiments, so as to discover a method of vanquishing the opposition, rather than repose upon any of the customary formulas suggested by the despair, the apathy, or the incapacity of those who have been overcome; and they will not fall back upon the reflection that human nature is inevitably debased, or that original sin is an insurmountable obstacle, or that the highest aspirations refer to things incapable of realisation; but they will continue to press forward in that spirit of persistence by which all labours profitable to the world have at all times been accomplished. In order to gauge the force, and discover the nature of the resistance to the spirit's labour for the life of its purest impulses, no other methods can be adopted than those used by physical science. A hypothesis must be entertained until

verified or disproved, by ascertaining whether or not the forces of nature work spontaneously in accordance with it.

But let it here be said that every mind will not require to pursue for itself this process of verification. The vast majority will always be glad to rest upon the conclusions of isolated individuals, whom they can reasonably suppose to be specially gifted for the pursuit of experimental investigations; else the division of labour in life necessary for the maintenance of society could never be accomplished; for without that quality of disposition by which thousands follow a teacher as sheep a shepherd, the discovery and the social incorporation of truth would mutually lack their complements. The evils arising from "the following instinct" are due to the still incomplete nature of the distribution of all moral forces throughout the globe, and are temporary. The allusions now made to the manner of experiment will not be specially interesting to those people who feel that other life-work presents itself to them than that of becoming spiritual scientists, and that it is sufficient for them to embody the conclusions of these as they may recommend themselves more or less satisfactorily to their own fragmentary intuitions. The subject under discussion belongs practically to that minority who are pushed mightily from within to know for themselves what ails human nature. These find inevitably that there is but one hypothesis upon which they can practically combat with success the will-effort to paralyse their will when it is set to annihilate the evil in themselves, and to let the good live and grow. Many associations of thought, many prejudices of ignorance and of science, many conceits of fastidiousness, and the whole fashion of the surface tendencies of our generation, make this hypothesis difficult to entertain for a sufficient length of time for its experimental verification.

E pure si muove; and without the recognition of that which the verification of this hypothesis persistently reveals, the simplest virtue-current of the soul cannot be maintained in triumphant activity amidst the vice-currents that seek to counteract it.

There is a peopling by intelligences of debased quality, of regions outside of us, which have contact with the subsurface regions in us in which reside our consciousness of personal morality, affectional impulse, and

responsible will (the force and matter in such regions being in the same plane, or degree of removal from the surfaces of nature, as the force and matter in us which we may term ordinary morality, affection, and will), and the challenge to verify this fact in the manner that has been described is made even to those persons whose consciousness is of the most common quality and external type. The individual and will quality that meets them in the shape of resistance to every really lofty and impersonal aim in life, proves itself to them by this: that, by treating that resistance as a vital current from a mischievous or obstructive human intelligence moving in the elemental spheres of which their own spiritual degree forms a part, they can wholly overcome the resistance; by ignoring it they remain under its control. The verification is *à prendre ou à laisser*.

At the same time, it must be remembered that the ability to successfully overcome this resistance is only possessed fully by those who have, as before suggested, denuded themselves wholly of such mixed motives of action as are generally used to give strength of will, and to supply the stimulus for high endeavour, but are based upon ambitions no loftier than the legitimised ambitions of common natures, the personal hopes and fears held out by their religion, or the self-righteousness which urges individuals to attain a character for pre-eminent virtue among their fellows. The investigator to whom the present experiment is suggested, must be one who has shorn himself of this lower class of selfish stimulants to virtue, and who then for the first time becomes exposed to the terrific invasion of the unmixed vice-current.

For the numerous people of a type now increasing throughout the world, whose consciousness of the life-processes of their different organic layers is constantly deepening; who feel the distinctive quality of the activities in the invisible nerve-systems, as others only feel it in that exclusively called physical; for those in whom the consciousness of the external degree connects itself more and more deeply with the recesses of their structure, so that they see themselves in the inward fluid form, and can perceive also the fluid forms that dwell in the other inward regions of the universe, —for these people the life of today teems with experiences which throw full light alike upon the mysteries which science in its new minuteness approaches with increasing rapidity; upon those vivid tragedies which to so many enact

themselves on the stage of spiritual consciousness; and upon all the darkest problems of the past.

It would be unnecessary to obtrude upon the minds of this day a request that they should strain their imaginations to discover what was the origin and nature of those forces of a human kind, to whose invasive activities the infant human race of this globe exposed itself at the moment of its earliest deviation from progressive evolution; except because, on the one hand, as has been described, man to this day finds his will-organisation attacked by invasive activities of exactly the same character, and finds his evolution impeded by them, unless he will recognise in order to subdue them; and because, on the other hand, the facts of human history from the time of its earliest records, which can hardly fail to be of vital interest to every intelligent human being, are no more explicable without this theory of the invasive activities, than are the revealed facts of geological or ethnological science, without such hypotheses as those of submerged continents or forgotten "periods." For the class of minds whose conviction of the all-sufficing nature of their own impressions, or whose timidity in using the impressions of others, even hypothetically, has induced in them an exaggerated mistrust of all the experiences of mankind in the region of spiritual consciousness, one moment of clear personal perception, through the connecting of their superficial with their inner consciousness of the fact that men, termed, for want of a more comprehensive word, "spirits," have communion with them in the internal or fluid degree of their personality, would be of greater value than any testimony to that effect from a million of their most highly gifted visible fellow-creatures; but to the majority of us there is infinite interest as well as strength even in the knowing of what others have felt and perceived; and therefore any confirmation is full of value that may be given by historical record to our own discovery, that the world around us and the world within us teem, in those portions that our increasing blindness has named invisible, with human beings of many varied powers and qualities; although it becomes the more needful to sift, by the increasing light of present mental and spiritual development, all the facts contained in these perplexing and misleading records.

Of the recorded impressions or perceptions possessing this corroborative value, it may be interesting here to refer to the more remarkable, so far as

they suggest methods of explaining the most ancient problem of man's strife with evil, though it must be remembered that any explanation of the first presence of disorderly will-influences on our globe is of far less practical importance in the present struggle for higher life than the recognition of their actual presence here to-day, and is, in fact, a branch of the subject of evolutionary history which will doubtless be superfluous to many people.

The most rational and gifted seers suggest, from personal experiences so vivid as to be doubtless almost incomprehensible to the imagination of people who have passed through nothing akin to them, that the intelligent beings who from the outside first established a disastrous influence on this earth's infant humanity, were some of those whose perverted will-activity had brought about a physical dissolution of that previously existing globe in our solar system whose untenanted orbit science has vainly endeavoured to account for.

The more ancient hypotheses have many of them acquired, by the lapse of time, an almost poetic interest, while a connecting thread of like thought runs through the differences in their form.

The collection of traditions, commentaries, and illustrative anecdotes called the Talmud, by the study of which the exclusively Hebraic votaries of the Mosaic collection of writings elucidate and expound these, adds to the simple statements in the book of Genesis concerning the apparition in the midst of the innocence of the youthful earth of a spirit of evil, the idea that this spirit was the incarnation of a power of infinite antiquity, human in form and with a wife named Lilith, acting in opposition to the divine will, but does not attempt to define its origin.

The selection from early traditions, given as the first chapters of the Mosaic books, fails even to attribute any human spirituality to the “beast of the field” who tempted the woman; but the New Testament, however, makes reference to an apparent familiarity of the minds of the people of that day with definite traditions on this subject—as, for instance, where Christ says of the devil that “he was a murderer from the beginning, and abode not in the truth;” and Jude, in his epistle, alludes to “the angels which kept not their first estate, but left their own habitation.”

The primitive teaching of Zoroaster, though denying the future eternity of Ahriman, the author of all moral and material evil, and of death, adopts the idea of his past coeternity with Ormuzd, the creative God of the universe.

The Chaldean system of worship, with its multiform and confused pantheism, alone among the larger divisions of the ancient faith, appears to ignore the presence in the world of evil as a distinctly antagonistic principle to the divine one.

The Egyptian, on the contrary, though its essential spirit was broken up into innumerable fables almost equally pantheistic, recognised with absolute distinctness, in accordance with this central idea, the life-long effort of gods and men to subdue evil, even during the period succeeding the passage of the soul out of this world; but does not appear to suggest any cause for the presence of the evil principles in the world.

But the idea that fragments of an antique conception of truth glisten amidst the inchoate mass formed by the whole body of early recorded tradition, impresses itself more and more vividly upon the mind as we enter to-day upon the strife for which we have described the preparation, and for which we make the claim that it is the wrestling of the man for the possession of the angel within himself: the maintenance of his growth-condition. The daily strife in which he now embarks affords remarkable confirmation to the truth-flicker he finds recorded of beliefs that the first influences of evil to which his race fell a prey in its infancy, did not form a part of the original individuality-consciousness of that race, but approached it from without, as from regions beyond its own proper sphere of activity, and through avenues which it inadvertently opened; for no sense becomes more clearly developed during this present strife than that the evil in his present self, which a new and high power of evolutionary growth is inducing him and enabling him to reject, is not a part of himself either as man or as race.

So far as any religious system, ancient or modern, has held any nature in preparation for the easier growth of this perception of the extraneous nature of evil, which establishes itself at this maturing stage of humanity as an imperative one, so far has that system had a value to its votary or its victim.

The study or acceptance of cosmogonies, from the grossest to the most transcendental, is good in the measure in which food has been drawn from it for the recognition that the death principle so intricately involved throughout man's spiritual and physical frame is a foreign intrusion there; but such study and acceptance are unnecessary for those whose intuitive recognition to that effect, transcends all necessity for their confirming it with the traditions of the past.

CHAPTER IV.

THE TESTIMONY OF THE AGES.

THOSE experiences into which, as we have said, the naked wrestler of to-day is brought upon the arena of combat for the development of his purest instincts, while they drive him into the necessity of admitting for his life that he wrestles in the spiritual region of himself, to use the Pauline expression, "not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, and spiritual wickedness (or wicked spirits) in high places" enable him to throw backwards a clear current of perceptive criticism, differently formulated according to the peculiar qualities of mind of each, upon all the earliest descriptions extant of spiritual sensation; while, again, these stand forth, despite their incoherence and incredibility, as correspondence of many things which occur to-day.

When the early race fell away from its pure receptivity to the divine life-current by the effort for premature sex-experience, obtained by the absorption of elements from the inferior creation, the influences which presided at this error were naturally watchful to follow up its consequences to their own profit, and to control the lives of those races which were to spring from a partially dehumanised method of generation. Had the delicate fluidity of the purely human being been retained, the fatal power of another fluid and aggressive will-form over it could have been confirmed, and the human race would have become a machinery by which beings who had deprived themselves of access to the power-giving currents of God, and who were seeking the power conveyed by the elements of a lower order of life, should supply themselves with these from the animal life of this globe. But the victimisation of the infant terrestrial man was not to be so fully consummated; and though the original degrees of his frame were not protected from the possible contact with all of his kind throughout the universe which is proper to him—whether as human or spiritual being, good or evil—he was encased, as has been described, with a covering of

those elements which his invaders hungered for when they sought to dominate him by suggesting in him that desire for the experience of the animal current. The elements of the coarse flesh which he was to transmit to them were divinely arrested upon his own surfaces; and their accretion there, while it became his burden and the sign of his error, prevented the incarnation in this world of matured wills debased in affections for the undivine. [1]

---

[1] In the Kabbala we find a dim glimmering of the truth of this fact. In the Sohar (ii. 229b) it is said: "When Adam dwelled in the Garden of Eden, he was dressed in the celestial garment, which is a garment of heavenly light." But, referring to his expulsion from the Garden of Eden, when he became subject to the wants of this world, it is written: "The Lord God made coats of skins unto Adam and his wife, and clothed them" (Gen. iii. 21); "for prior to this they had garments of light—light of that light which was used in the Garden of Eden." In other words, the bodies of the protoplasts were not of the grosser form which constitutes our bodies; but after the Fall, God made them coats of skins of animals, or substituted the animal accretion for the fluid or luminous condition.

So man staggered on his path, a mixed being, with an outer form made to receive the shock, but to arrest the passage of the currents of animal vitality; and with a many-plied inner organisation open by nature of its divine human attenuation of substances to the interplay of all the forces of divine human nature—those from the pure sources of all pure life, as well as those made undivine and unhuman by transmission from perverse beings. Mercifully his consciousness of the dramas by which his inner life progressed, was almost cut off from the consciousness required for the performance of his little act upon the outward scene of earthly life. He was protected from the knowledge of his inner self, except as a certain perception of it was indispensable for the education of the rudimentary degree of his free will.

There is a stage to this day in the moral strife of those who enter upon it, which affords many suggestions of the conditions which must have surrounded the early experiences of the human race as a whole. The man of

to-day is, as to the main features of his constitution, what the man of the young world was, after donning the outward cloak of his affinity with the earth upon which he sojourned. We are outwardly encased, like our ancestors, with a form which ceases to persist after a given space of time, and are inwardly a whole world of consciousnesses, deeper or more superficial according to the circumstances of inherited organisation, the surroundings of life, or our individual will-action in suppressing or encouraging their development. We are in this different that we belong to the adult age of the human free-will, and inherit in appearing upon the earth-career, a sense of our responsibility in elaborating the fruitions of that will, and a series of multiform aspirations, which we derive from the past, as the sum and flower of its preparatory accomplishment. But each life in the power of the present day is more or less obliged to re-enact the world-history within the space of its own experiences; because the power of to-day brings the power of beginning to demolish that part of the old earth-work which belongs not to the pure human structure. The scaffolding begins to be loosened.

The first marked stage in these experiences, whether produced by the slow pressure of emotional thought, or by sharp suffering of any kind, is that in which the combatant has an infantile sensation of helplessness—realising for the first time all the power of intelligences of ill to torture and obstruct him, when he deprives himself of the weapons of his baser passions—pride, ambition, selfishness, and so forth—with which he previously kept moral torture at bay. This helplessness, which in weak natures and under unpropitious circumstances creates despair, is a first inevitable step towards stronger growth, because it represents the beginning of a loosening process amongst the atoms of his coarse coverings, which have been the media of transmission for all such gross forces as pride, ambition, and selfishness. At this stage the growth of his divine internal structures can only induce to his consciousness a sensation of childhood; and this is why, during recent centuries, all instances of singularly advanced moral development have shown a tendency to fall into intellectual weakness. The time had not come for the full outgrowth of the inmost spiritual into the outer rational and physical degrees of the human being; and in those cases where, to keep alive the belief of humanity in the

spiritual and its power of growth, certain individuals or small bodies of people were endowed with an irresistible impulse to allow the deep well of their moral genius to send forth a jet, through its outer mental and physical organic mechanism, into the world, this mechanism has invariably weakened, or has succumbed. The high spirits and the ardent consciences of the past have been martyrs in intellect or body to themselves, where the world's resistance has not martyred them from without. Thus the childish quality attended inevitably, in past ages, all deep morality, both in the lives and teachings of its few deep moralists. They were as the child-prophets of its maturity; and, as we have said, there is an interval still in each moral strife, where the solidity of the flesh yields to the pressure of the spirit, and a transitional repetition is made of the conditions in which the race in its infancy must have found itself, before sufficient time had elapsed for the animal accretion to acquire the full substantial consistency with which, during the vast space of ages that has intervened from then till now, it has overlaid the terrestrial man. The difference is, that now this condition is a transitional and often rapid one, in the individual life-history, between the denseness of the flesh-covering and an attenuation of it which is destined to increase; while then it was a slow transition in the race life-history between the original freedom from all solid earth elements, and the heavy deposit of them which finally enveloped each human organism.

Many people, engaged in the effort we describe, must necessarily be protected at first from the opening of their consciousness into those deeper realms of being where they become aware that they meet and communicate, face to face, with the inner personalities of the people still living on this earth, or of those removed from it. The protection of the vast majority from these experiences is a matter of the most imperative necessity, because the sensitive physical conditions induced by such opening of the consciousness, cannot, at this early stage of our great evolutionary movement, be wholly avoided; and as few organisms as possible, and only those specially designed to endure it, must be employed for the acquisition of such knowledges as are obtained by experimentalisation in these regions of the being. These few perhaps alone read clearly, and to their cost, between the lines of some of the strange old records, of which the oldest obviously were not inscribed until long ages after the periods to which they refer, but which

nevertheless hold barely traceable remnants of traditions of that early stage, whose likeness to a space of each modern moral life we have suggested.

However unimportant, as has been affirmed, it may be to hold any view whatever connected with the first origin of those forms of the human will, whose approach to the early inhabitants of this planet introduced the moral poison to it, it must be here repeated that it is, on the other hand, of great practical importance that the combatant for the advanced manhood of our day should recognise the traditional fact, so amply confirmed by his private experience, that, at the budding period of the terrestrial growth, the moral poison was introduced and introduced by wills of a human kind. It is important for this reason; that the great work of the growth-period upon which the terrestrial human race is entering to-day is destined to dominate the results of the earliest errors of the race. It is destined to disintegrate, and, in time, to shed every particle of the organised deposit, which, in the increased complication of the terrestrial growth of humanity, has accreted throughout and about it; for it cannot fulfil its function of eliminating from the modern man those parts of his being which do not belong to the true manhood, without encountering, and also eliminating from the whole body of terrestrial humanity, in every scattered fragment of it, wherever each may find itself to-day, every ancient element or form of discord, down to the very first, introduced at the first period of error; and the actual fact of the solidarity of the race, which has been as a dream or a watchword, a faith or a standard for revolt, now steps forth upon the clear perceptions of men as a reality which must be accepted, if their labour in the high paths open to them now would be successful; and while the incidents of that labour illuminate the truth of the solidarity, we find ourselves struggling, not less against the impediments that still cling round the Adam and Eve portion of our vast fraternity, in whatever spaces of the universe they may be growing, than against our own organic inheritance of disease and grief, of which the earlier Adams and Eves permitted the seeds to be planted.

The ancient stories about the earliest conditions of man on the globe, after the introduction of evil, are too full of fantasies and of puzzled conjectures to give of themselves clear information upon the subject; yet amongst them all, and with the light of present knowledge, much that is interesting can be noted. Early religions, for instance, teem with assertions

that there was free contact between terrestrial and extra-terrestrial beings, which, as we have shown, are to be explained by the partial extent to which the incipient animal accretion at first modified the organic fluidity of man, and which would necessarily have left the outer degrees of the form still capable of interflowing in the manner now designated as spiritual. Thus the ancient dynasties of Egypt, Assyria, Peru, and Mexico were supposed to have had a divine origin; and the existing dynasty of Japan claims to be in direct descent from the goddess Tenzio-dai-sin. The early cosmic traditions of the Babylonians, Assyrians, Phoenicians, and Greeks all contain allusions, in some form or other, to the intimate contact subsisting between gods and men; while, according to a Talmudic version, Adam, after his error, separated from Eve for a hundred years, during which time she, by association with Satan, became the mother of a vast generation of impure spiritual beings; but the illustration most familiar to our readers is that contained in the sixth chapter of Genesis, where it is stated, "that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose," and that the result of these unions were "mighty men which were of old, men of renown"; and these were they of whom the record adds, that their "wickedness was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

But the fact of the dual nature of God as male and female, which presses itself upon the consciousness of each individual now, wherever that is opened into the deepest internal degrees of his own nature, and which must have been fresh and full in the young perceptions of the original races, appears also in countless points of the ancient records. Thus, in the Egyptian religion, we have the supreme feminine principle represented variously under the forms of Mout, Neith, or Hathor, forming one with Ra; or under another combination, Isis forming one with Osiris, and out of their dual nature generating the dual principle of the universe. In the Chaldao-Assyrian religion we have Ilu, the universal and mysterious source of all, subdivided into the triad composed of Oannes, Bel, and Ao —the Material Emanation, the Organiser, and the Divine Intelligence,—with their corresponding female reproductions, or, to use the word on the inscriptions, their "reflections," Anat, Bilit, and Tanuth. In the Babylonian cosmogony,

Bel and Bilit became the generators of the determinate existence of the universe from its previous indeterminate condition. At a later date, the Magism of the Medes derived from Ormuzd, and worshipped, an androgynous being. The conception of the primal dual Godhead seems, however, more clearly to have been apprehended by the Phoenicians and the original inhabitants of the regions known in the present day as Syria and Palestine than anywhere else. The deity here worshipped was supposed to contain the active and passive principles, male and female, and thus to be a duality in unity. In the inscriptions of Phoenicia, the goddess is described as the manifestation of the god to whom she corresponds; she is considered the subjective form, not differing from him essentially, but yet differing so far as to be distinctly conjugally associated with him,—as Baal-Sidon and Ashteroth at Sidon; Baalath and Thammus at Gebel; Shed and Shedath among the Hittites; Hadad and Atarzath among the Aramæans; and Reseh and Anath in other parts of the country; at Carthage, as Baal-Hamon and Tamith; and, under the name of Aphrodite, the androgynous Syro-Phoenician nature-goddess was worshipped with the surnames of Cyprus and Cytherea in Greece and on the shores of Italy. At Afka, where the river Adonis gushes from its rocky source, and furnishes the scene of the mythical legend, are the remains of the temple dedicated to the rites arising out of this dual sex-worship, which were also celebrated with great pomp at Byblos; and in the Hauran the emblem still remains, indicating a centre of Baal-worship in close proximity to the site of Ashtaroth, the feminine complementary centre. In Arabia Felix and Yemen, we find that the Sabæans had adopted the religious idea of Syria and the Euphrates basin. Here, too, the goddess was considered a subjective form of the primitive deity. Thus Ila corresponded to Ilahat, whose name is found in the strong castle of Bit-Alahat near Sana, and not far from Aden. Athor, considered as masculine, was accompanied by Ashtoret, the decomposition into two persons of the androgynous Venus of Syria. In Arabia Felix, among the Nabathæans, we find the deity first in rank to be El Ga, “the lofty god,” and with him his feminine complement under the name of Alath. It is scarcely necessary to allude to the presence of this principle from the earliest times in the Vedic system of India, where the dual deity appears in the names of Amba and Bhava of the Hindoo mythology; and ample traces of it remain to this day in the worship of its inhabitants. It impregnated from remote

antiquity the religions of all the Indo-European nations, particularly the Greeks and Scandinavians, becoming, however, debased into pantheism, which likewise characterised its later development among the Semitic races.

But the most familiar illustrations of an early perception of the dual nature of the divinity, are to be found in the Judaic literature. The early mention of God is almost invariably Elohim, אלהים—that is to say, the dual God, this form being the Hebrew plural, which in its unassisted sense means two—not many, as it is popularly rendered. This idea stands forth remarkably in the first chapter of Genesis, where the dual appellation is used throughout the whole narrative of the creation, and especially in regard to the creation of man in the first chapter and 26th verse, where God (Elohim, the dual) said, "Let us make Adam, אדם [man—mankind], with our form, בצלמנו, after our likeness," בדמותנו. "So Elohim created man with His form: in the image of Elohim [the dual] created He him; male and female created He *them*."

The word Jehovah, יהוה with its feminine terminal he, ה, occurs for the first time in the Bible in Gen. ii. 4, in connection with the masculine singular el, אל, and contains a mystery which is so far recognised among the Jews that the name is forbidden to be uttered by them under the severest penalty. In reading the Scriptures, it is always rendered by them "Adonai," and this mystery is affirmed by God Himself in His answer to Moses in Exod. iii. 15, where He says, "This [Jehovah] is my name in darkness—" The rendering "for ever" is incorrect, as the reading would then be עולם. The dual name of God is less often used by the prophets than in the Mosaic books, being principally confined to passages containing promises of future redemption and restoration—as, for instance, in Isa. xlv. 17, 18: "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the Lord [Jehovah] that created the heavens, He the Elohim [the dual], the Maker of the earth;" and in the preceding 14th and 15th verses, "Surely God, אל is in thee, and there is not outside of thee any other Elohim. Verily thou art a God that hidest thyself, the Elohai God of Israel, the Saviour." Jeremiah xxxi. 1—"At the same time, saith the Lord, will I be the Elohim of all the families of Israel, and they shall be my people." Jeremiah l. 4—"In those days, and in that time, saith the Lord [Jehovah], the children of Israel shall

come, they and the children of Judah together, going and weeping: they shall go and seek the Lord [Jehovah] their God [Elohim].” Ezekiel xxxiv. 24—”And I the Lord [Jehovah] will be their God [Elohim]; I the Lord [Jehovah] have spoken it.” Ezekiel xxxvii. 23, the latter part—”So shall they be my people, and I will be their Elohim.” Ezekiel xl. 2—”In the visions of God [Elohim] brought he me into the land of Israel, and set me upon a very high mountain,” &c.; and Hosea i. 7—”But I will have mercy upon the house of Judah, and will save them by Jehovah their Elohim, [dual God], and will not save them by bow,” &c. Joel ii. 13—”And rend your heart, and not your garments, and [re] turn unto the Lord [Jehovah] your [dual] God [Elohim],” &c. Amos iv. 12—”Therefore this will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy Elohim, O Israel.” The possibly unconscious references to the divine dual personality contained in the New Testament have also been recently the subject of remark, and they will be found to abound especially in the Revelation, to scholars whose researches may be directed to their discovery.

The comments of the Talmud upon the Biblical assertion that God made man in his own image, evidence strongly the ancient belief that the Creator of the earthly man-womanhood was a dual being; while amongst the traditions which form the basis of this compilation, there is a note which constantly recurs, but which was not permitted to echo with the same distinctness in the Mosaic collection. It is the actual name of the feminine half of the Deity—the brooding Shechinah—her name a word that bears the sense of conjugal repose; whose voice they said was heard each day upon Sinai—”Woe to me, I have driven away my children, and woe unto the children that they have been driven from the table of their Father!” whose heart they say yearns ceaselessly for the reconciliation of each member of the Hebrew race with its divine Father, and who, in all their wanderings, hovers about them, unable to be wholly united herself with the divine masculine, so long as that reconciliation is not accomplished; who complains, they say, in Isaiah xliii. 14—”For your sake I have been sent[1] to Babylon;” who is grieved at the violation of her sanctity in the Holy of Holies set apart for her in the Temple, where she rests upon the outstretched wings of the cherubim, when Manasseh the king idolatrously introduced into it the image of a goddess; and laments, Isaiah xxviii. 20—”For the bed

is small to stretch one's self upon, and the covering small to cover one's self with;" whose distress is uttered in that verse of Zechariah (x. 11), "He shall pass through the sea with affliction," because among the company who were passing over the Red Sea, Micah was carrying out of Egypt those false feminine gods which were afterwards stolen by the men of Dan—Judges xviii.; who remains to this day with scattered Israel, and is constantly named in their prayers—"Restore the Shechinah to Zion Thy city," &c.

---

[1] The Hebrew word שלחתי has been mistranslated in the English version into "I have sent."

The Chaldaic version of the Old Testament, known as the Targum, also repeatedly uses the word Shechinta, the feminine God. The Kabbalists utter the following prayer prior to the performance of the commandments: "For the reunion of the Holy One, blessed be His name, and His Shechinah: I do this in love and fear, in fear and love, for the union of the name masculine with יה [feminine] into a perfect harmony."

The Kabbala, that whispering from primeval knowledges, the most jealously enshrouded with the darkness of mysticism and concealment, palpitates amidst its gloom with the white heat of the truth that in shards it has transmitted. The duality of every mental form and force animates its every assertion. According to it, when the Unknowable, the Incomprehensible, first moved forth into comprehensibility, it was as the sum and circle of ten vast universes of principles, in the form of a primordial, or heavenly, and *androgynous* father and mother being. Its cosmogony conceives of all creation as arising out of the opposite sexes of royalty, "the crowned king and queen" who emanated from that "Ensoph," and it patterns in all things the mystery of the first created earthly man, after the mystery of the heavenly man.

CHAPTER V.

THE MESSIANIC PRESENCE.

THE flow of the divine vitality rises once more high upon earth's shores. As in the past its ebbing has again and again been raised upon the current of each fresh advance, and men each time have received into the common bosom a fresh impulse of perception and of moral vigour, by which, until it became wellnigh expended, all the progressive lives upon this planet were meanwhile sustained; so now once more the full spring-tide runs high again with hopes and with vast schemes, and with intense delight for all who are prepared, or who can be prepared, now to endure it. If, in the qualities of these accessions of moral power, which break thus at long intervals upon the history of the world, there is each time none wholly unsuspected by the highest natures that have gone before, because in that which is divine no germ of all that pertains to the full revelation can be completely absent, yet with each opening cycle of world-development, some special force bursts upon the perceptions of those who watch for light, demonstrating its full readiness to apply to the direst needs of the age. A fresh fruition of the divine progress has sprung equipped from the training of the last period upon the vision of those who desire to see.

In this day a truth, great and in such measure new, designs itself upon the experience of those who live for truth, as the central fact of that new departure which the human race is summoned now to take. We have spoken of its perception as no longer to be dissevered from that fullest perception of Himself which God at this date awards to his maturing creature. The experience of all those who have learnt to stand in such manner as we have already indicated, free from the trammels of their own lower nature, and of low earth-nature around them, proves that the birthright of the man of this age is no less a privilege than to live with the clear perception of the dual and sex nature of those divine currents which play as life-currents throughout his system, and with a sensational apprehension no less distinct,

that the sex-complement of himself has an actual existence, the denial of which arrests now every perfect growth within his breast.

It cannot too often be reasserted that the sole question in the minds of those who seek truth, must be the question of what is the highest and fullest attainment of which man at the present day is capable. To hold any consideration as otherwise than secondary to this, is to labour mentally and morally in a different plane from that on which the issues of life are here being discussed. But if it is well to live for no other purpose than to attain to the fullest possible fruition of the human growth, then a truly vital interest attaches itself to the discovery of all those signs and experiences which reveal the present intention of the Creator in respect of His collective creature, and the ardour of spiritual study will profitably be withdrawn from the work and revelations of the past, and fixed, though with a grateful recognition of the accomplished value of these, upon the instant revelation and its destined operation in the living breast of to-day. There are people living now who have for many years held away from their lives all thought but that of receiving, for the service of their kind, so much of the truly divine vital power as their organic constitution, spiritual and material, may prove capable of assimilating; and in their several minds certain perceptions of the methods of divine law have sprung up in the train of experience with a like spontaneity. Such people are witnesses to the fact that the nourishing of the highest quality of human faculties requires, in order that these may not suffer suffocation from the excess of impulse which pushes them from within to grow, this willingness to receive with love the apprehension which now waits to bestow itself, of the near presence of that other life, of which each one of us is but the half, and whose conscious companionship interweaves itself with the apprehension of the encompassment of the biune Deity.

In the so-called atheism and agnosticism of the day there is a relative truth, far deeper than can be apprehended by shallow natures, and which accounts for the fact that views thus designated are, to the consternation of many excellent and devout people, held by individuals whose excellence and devotion is not weaker than their own, though the channels for its application may be different; for it is relatively truer to understand the incapacity of the existing terrestrial man for apprehending the “whole

divineness," than to assert, according to the fashion of aggressive religionists, what God is. Where those err, who, advancing with the growth of their age, and strengthening with its strength, deny that their faculties are so constructed as to grasp the origin of forces, and assert that they can both serve and enjoy while they recognise this incapacity, is in failing to perceive the constant accession of moral powers that human history records, and the rapid intensification of their evolution in man which marks the period in which we live.

It is only necessary to-day for a man to absorb himself in an uncompromising study of the moral basis of his nature, for him to ensure absolutely free play for each moral tendency within himself which he perceives to be the highest, and he will infallibly discover that he is a being, if not of a different, yet of an advanced order, as compared with the human nature of past ages; that the demands of his moral sense lead him beyond the injunctions of past theologies, beyond the aspirations of past philosophers in the disciplines that they impose, and in the ambitions that they excite; for man to-day having absorbed a fresh accession of the divine elemental vitality, aspires to nothing less than the happiness of his race, and is satisfied with no less a heroism than the subjugation of all individual claims to the claim that he makes against himself for that race. This holds true only inasmuch as he sternly cleaves a free passage through all the narrower instincts and ambitions to which he may be prone.

The phenomenon which we are considering at this point is manifested in each such case at an earlier or later period. The persistent cultivation of the highest thing in the man against all odds of outer influence, of lower inclination, no matter how low relatively at the outset of his determined course his best flicker of moral instinct may have been, leads him inevitably upwards through a career in which his moral stature adds to itself growth upon growth with a rapidity proportioned to his ready obedience to the claim of each divinely tyrannical impulse. As long as his fortitude persists, he cannot help himself, but must rise into regions where the spiritual atmosphere is sensibly altered—purged from the fumes of the desires he has spurned, freed from the chains of will for self which he sought to break—and where the emotions that stir, move not alone the breast with tremors, but leap throughout his being with quick fire, and where there falls upon

him in the time of his new ripeness, this knowledge that his God envelops him with a sea of life filled with the ardours of marriage, and that he is married by complete sensation of soul and body to his complement, his real love. As this knowledge, responding again and again to the question of experimental demand for it, bestows itself with the spontaneity that belongs to all natural things, it becomes to his consciousness the initiation into a new order of existence, as it is the crown and ending of his anxious strife.

Those living persons upon whose surprised perceptions this phenomenon of the mental and physical companionship of the complementary being has forced itself during many years, have discovered in each instance that they are united with a "Sympneuma" free from the gross external covering of outer body, with whom, in virtue of special idiosyncrasies of constitution, communication establishes itself by new developments in sense of sight or touch or hearing. With these they learn to perceive a mighty order of nature in which they may co-operate with higher beings of hitherto undreamed-of type, whose mission it is to raise the human race out of its miseries by projecting into it their electricity of essence—an intenser quality of the divine force which their more superb organisations qualify them to absorb and to transmit.

Yes; the world stands now before the drawn curtain of a new Temple, unheeding or unperceiving! but this time the fresh mystery to be revealed as simple truth will not be imposed by the genius of prophet or of leader; the crowds who may possess it are unlike the ungrown infants that have composed the masses of humanity at those past junctures when the world starved for moral food, and was fed: this time the gift of knowing comes to the race in its relative manhood, but this time all the fulness of it is for each. Each one should put forth his own hands, and of his free will in the all-presence of his God undraw the curtain.

Thus it is that to-day no man who has through patience and energy acquired faculties of an acute and novel order, by which he takes sensational cognisance of the play through him of previously unsuspected forces, and knows their qualities, will dare to assert to another what the truth is: he knows that it is not for that other until such development in him has taken place as makes him sensible of it; he knows, too, that it is unsafe

for another to endeavour to lodge high truths in his mental structures, unless they can at once be used in the outpourings of activity, for their high potencies wear upon the intellectual machinery if they stagnate; he knows, too, that in the little limits of present human wisdom, no one is sage enough to tell at what point of his friend's career that one is ready to test the reality of a suggested truth by his life-actions, for the power to test the higher and greater truths will not exist in one who may have been as yet unable to test by faithful work any lesser truth-instinct in him. The hour for the doctrine and the theory has gone by.

The extrication from their present position of the indigent masses of men, round whose life the gloom only deepens by contrast with the increasing brilliancy of the civilisation which is upreared by their painful labour, no less than the satisfaction of that opulent class who bear sadly, because of mental and heart stress, their undue share of the advantages of progress, requires alike that each member of the human family should now endeavour to recognise and educate within himself those germs of keen and vaster faculties to which, by virtue of his birth into this time, he is the lawful heir. As we stand at the threshold of this new era, each one may begin to play his part in it who wills to find the method of its philosophy, each one will play his part in it who can work faithfully upon that method, —the hour calls.

Unknown to most men, and but slenderly apprehended by a few, who enter through unusual faculties into the realms of deeper consciousness, the seas of life that roll about the planet, enveloping not less each finest atom of rare spiritual matter present in every being, than all its great external whole, have become fecund with fresh potencies which seek to impart themselves to the visible regions in things, and animals, and men. The world is uneasy under this pressure, despite its progress and its arts, as machinery groaning beneath a strain; its wars diminish, but its peacefulness diminishes as well; it saves its labour, yet all its work increases at a more frantic speed; it multiplies its artists, yet ugliness of surrounding accompanies more and more all necessary and productive callings; its high-level mark of virtue rises, yet the intelligence and refinement of its vice grows more accentuated; its hour of strongest endeavour for all those things from which should result satisfaction, happiness, repose, brings to it only an unvarying

turmoil, effort, and unrest. It cannot learn yet to assimilate the force that would enter into it; it is not altogether willing to see that it has some lesson entirely new to learn; it has not had time to become aware that the great God of all the worlds has deigned to heap coals of fire upon the head of its stiff-necked conceits, and to deal so pleasantly with all its foolishness as to be waiting upon it now with a new gift of genius and of powers, that it may rise to and possess, and so be humbled.

This fact suffices. Those who will take it on trust to test it as a fact, by life-operation, need no further corroboration of it, mental or sentimental. To them the significations of bygone history, as hitherto received, become superfluous; they need no prophecy, no study of vague records, no weighing of the opinions of the wise of later time. They may approach the fact and question it, as though they had alighted but now from another planet, to seek the present, the living truth in this. Their chances of finding by experience that the inpouring upon human nature of subtle and new vitalities of divinest quality is the greatest fact of this age, will depend in no wise, necessarily, upon the grounds laid in them by the previous spiritual or religious bias. It will be all the same to Jew or Christian or Mohammedan, or any other believer or disbeliever now. To each his previous thought will be help and hindrance too. Each as he rises away from views he has outgrown, will nevertheless perceive in them more clearly than before a prevision of this fuller truth that descends upon his perceptions.

No man will dare to say of his brother man, in this good future that is becoming present, that this or that in the past was better to hold or reject. The interjudgment of human hearts will modestly arrest itself with their moral rise. Soon it will be all as one in our fuller assimilation of divine qualities of thought, whether another has stepped upon the plane where all are equal in the common receptivity, through sin or holiness, through fixed beliefs, or gropings, or blind denials, through full knowledge of historic facts or in ignorance of them; for it will then be seen that the new faith bestows itself as impartially to the sons of earth in their common need, as does the light of heaven or the repose of night; and those men who have a care for the welfare of their fellows will not now, in the presence of the stupendous life-issues of our age, commit the time-worn mistake of dragging men unready to their good; but will refrain with awe from

interference with each one to whom the Creator brings a problem that each must test in freedom and responsibility, by such light as he may already have evolved from the chaos of previous mental conditions—whether these rested on the forms of Judaism, atheism, Christianism, Buddhism, paganism, rationalism, or any other religious or philosophical system.

The results obtained in the case of those people who, of whatever age or nationality or sex, have during the course of many years pushed forward investigations in the fields of spiritual and material existence, in entire independence of all preconceived ideas both of truth and of conduct; holding themselves at the same time strenuously aloof from all the influences of personal, family, or national sentiment, and adopting the standard of the pure aspiration to discover the divine intention for humanity, and the human duty of rising into destiny; have led to the clear perception that human life in the future cannot fail to work into the harmony and the beauty whose image glimmers fitfully to the consciousness of men. But the rational grounds of this perception, though occasionally strengthened by previous religious or philosophic opinions, are as often evolved independently of them all, and frequently are obliged to struggle into being under the impediments presented by the limited nature of every past religion and philosophy. These people dwell in the unavoidable consciousness that the epoch of the good so long promised to the earth by the hearts of all its lovers, by the speculations of its high thinkers, by the prophecies of its seers, has begun. “As a thief in the night,” it has stolen in. It is useless to look ahead for it, for it is here. Mankind at large is in actual possession, though not consciously, of that which a few members of it know by clear perception—the growing power for ideal condition, moral, mental, and material—the Messianic presence in each breast.

But the God-force, in the fulness of its new descent, cannot act freely on the celibacy of human nature as it has existed in previous ages. The divine accession prepares as it comes, and comes as it prepares; and thus before, and with its coming now, is interinvolved the return into this world of the dual existence of the real man. Unless the men and women of this day receive or can acquire, by clear mental and physical perception, participation in the active and emotional existence of the being who is to them the sex-complement, the love, let them name that being, spirit, or

angel, or inspiring soul—whom we term the “Sympneuma,” the whole day-spring from on high, of that which is now borne upon this earth, must fail to visit them; for the quality of the intense vitality which God presses down upon us at this hour, burns with some fuller ardour of His sex-completeness than the world could receive before, and it cannot enter with its whole perfectness the widowed breast. Thus the mental acceptance as a possibility, and the education into states of perception, of the biunity in divine and human nature, become the conditions of the evolution inheritance which belongs to us; for mental rejection of any facts of nature, which are the facts of God, closes the avenue by which the vital forces at the heart of those facts impart themselves to our conscious sense.

CHAPTER VI.

LOVE.

THERE are many people who will receive without surprise the statement that behind the phenomenon of love a mystery has lain which the developments of the maturer age are necessarily destined to reveal, and that those methods of rational experiment which, in conjunction with high imaginative powers, have shed light upon so many unsuspected natural truths, will, when brought to bear upon the study of the central facts of physical and moral life, make these as plain as all the rest. But it must not be supposed that the more or less fixed possession of a distinctly new order of moral, rational, and physical faculty, such as that to which allusion has been made, will at first be acquired readily, or by large numbers of people —for its germs lie so deeply embedded, even among the readiest, under coverings that should be dissolved, that it must necessarily in all cases be a slow process of years, and of employments carried forward under special conditions of protection and help, before the education is completed of that keener perceptive consciousness of what passes in soul and body, which characterises the pioneers of this new departure in human life. Those, at the outset, are doubtless ready for the struggle who are acutely conscious of this simple self-fact, that no other course in life seems worth pursuing but the one which holds out hope, however vague, of acquiring the power of sensational emotional acquaintance with the life-currents of the Deity; the power of a marriage by soul, or mind, or touch, or sight, or all, with a possible being who dwells in the fluid spaces of the organism, and has, by reason of the changes that are gradually forcing themselves upon external nature, the capacity for acquiring grosser reality of form and aspect; and then the power of so acute an identification with the whole body of humanity, that no use for life can now be found but to cast it before the feet of the human brotherhood in ceaseless and organic service.

These powers are the sum of the offering of his age to man, so far as a phrase will state it to the untrained or the inexperienced; but whosoever

finds that in his breast some notes attune and synchronise with the vibrant sounds of this fair promise, will take hope and courage when he learns that the living for these things has brought to many, another world within the old, and made them at home in it, a world where new and different forces play on through faculty, and where new faculties by education respond to force; a world where new and unexpected confirmation is received of all the hopes idealists have uttered, but where experience now supersedes all need of hope; a world where the work of God goes hourly forward, and makes for the redemption of the planet.

Of the external evidence afforded by history of the remnants in terrestrial man of intuitions concerning the biune and sex-nature of the All God, we have enumerated the most familiar; and as a limited, though not indispensable, interest attaches to the recollection of what past ages have experienced in connection with deep truths, it will here be in place to remind those in whom the conception of the human duality may be advancing into consciousness, how old, and how intricately connected with every vital phenomenon, is the sense, that in this respect man has truly been framed in the image of his Maker.

The date at which the general human mind had lost the conscious identification of human sex-facts with the holiness of the divine movement in the centres of life, must have been inconceivably remote; for, while the sacredness of all attributes of the duality in the Creator is recognised, as we have traced, throughout the older religions, they are for the most part silent on the subject of the man-womanhood of the creature. Before the period in remote antiquity to which the inquisitions of modern historical science give us a certain mental access, there had already arisen an extreme confusion in regard to the relation held by the sex-passion to the worship of divinity; for we find it at the same time intentionally associated with ceremonies of adoration, and degrading those ceremonies into opportunities for many abominations.

The earliest myths of the antique Egyptians which have come to light afford remarkable evidence that, however the practices of the subsequent hierarchies may have grown corrupted, there existed previously a mode of conceiving of the sex-relationship which was not only devoid of every

sense that it was impure, but held in strict union the idea of all generative processes with that of the one God. As late even as among the Greeks and Romans, we observe in mythology, belief, and practice, a current of thought which breaks up, it is true, into every enormity of social error, but which carries along with it a tradition of the divine origin of human experiences of sex. But before any of those vast personal efforts for the ordering of national and social life were formulated, which we call religious systems, the abuse of every instinct connected with sex-life had so immersed humanity in animal abasement, that great reformers, in proportion to the strength of the inspiration that they drew from the divine bosom, sought to limit the sex-activities within the narrow channel of reproductive necessity, and to disconnect them from every lofty aspiration or potent emotion. In the same way the deep wisdom of the moral rulers of life in those middle ages of the world which we think of as antiquity, as well as the sages of a later time, endeavour to reduce to its minimum the influence of woman upon man, and to seclude her morally, if not always physically, within the boundaries of a separate existence. In this they followed the necessities of the conditions in which mankind had for the time become fixed; for, as it will be further explained, long before a Zoroaster, a Confucius, a Buddha, a Moses, or a Plato sought to grasp the problems of morality, and point out to men a path of cleanness and of reason, the womanhood of the earth had lost the power of discrimination in regard to the nature of all those spiritual forces which it is its function to transmit to men, and had become in great part a helpless medium for the transmission of influences which could only weaken, if they did not degrade.

When the long cycles of the retrogressive era had at last spent themselves, and the centuries began in which the eyes of humanity once more could open fitfully to reconstructive perceptions, it was necessarily through the safer channel of male wisdom that developments could be effected, by which a slow advance into better conditions was secured; and the date is comparatively recent from which such changes in the subtle and intricate organism of woman have been established, as will gradually bring forward the long-buried reserve force of universal femininity, without which the acquisition of completeness in human life is an impossibility.

In spite, however, of this unavoidable exile from the spiritual efforts of men and nations of all feminine influence, the latent germ would nevertheless push forth in some strong mind, or hover about tradition, and take form in the true idea. Plato asserts that originally there was a sex beside the two of man and woman, which was "the union of the two, having a name corresponding to this double nature, which once had a real existence, but is now lost." He adds, "There was a time, I say, when the two were one; but now, because of the wickedness of mankind, God has dispersed us." Among the most fundamental of the occult doctrines which were gathered by the Kabbalistic teachers, is the one which asserts that every soul like God is androgynous in its original state, though it now separates on its approach to the earth into a male and female part; but that the reunion of these parts, either by marriage on the earth or after death, is its destined consummation. The Sohar maintains distinctly that this united condition belonged to the unfallen race—those protoplasts whose truly human and perfect bodies partook of none of the gross matter which constitutes ours, but were of a perfectly ethereal and fluid substance possessing the capacity of permeation throughout the spaces of other human bodies and of nature. The statement is attributed by Clement of Alexandria —a father of the second century—to Christ, that the divine kingdom would come "when two should be one, and that which is without as that which is within, and the male with the female, neither male nor female." In later times the idea has reappeared in the form of doctrine under the impulse of various teachers—of whom Emanuel Swedenborg, of the last century, and Thomas Lake Harris, of this, may be mentioned as the most recent and remarkable.

But in all that has ever distinguished the passional affection of man for woman, or of woman for man, from the sex-instinct of brutes, there lies the blurred delineation of their right to divine human experience in love. Until the ages had ripened when the earth could support for a modicum of time the presence of a being organically charged with burning potencies of a more celestial morality than could be introduced before, and the quiet labour and august spirit of the man named Jesus of Galilee withdrew before the scorching hatred of his then intolerable virtue, the sensations accompanying erotic attraction, despite the traditional association of them

with human receptivity to divine influences, were incapable of assimilating any elements which should purify and poetise the mutual relation of the woman and the man into the dignity of a sentiment. The bombshell of penetrating particles which burst upon the world by the career of that short-lived Christ, scattered its myriad germs of slow-ripening moralities upon no region of the human soil so freely, as upon those sensitive structures in spirit and body by which the creature responds by sentiment or sensation to currents of sex-life from God above, or from the animal world beneath. The missiles discharged through the faithful obedience of this man of burning purity to the high law of the peculiar nature with which he stood endowed, almost annihilated at first in those who accepted in thought, and endeavoured to follow in life, the promise of his keen aspirings, all the sex-instinct that they possessed. Thus for some centuries after his departure, the more conscious depositories of those forces which were now abroad in the world, radiative through the organic point of his short life upon it, had only a cold though tender chasteness to oppose to the disorders which reigned wherever ardour accompanied the relations of the sexes. A step full of pregnant import was achieved when, several centuries later, some of the more delicate natures of early medieval days awoke to realise that the nobility of corporal self-restraint was not less compatible with the chivalrous activities of life, than with a deep and glowing devotion to the spiritual qualities of woman; for this was the sign that the expanding particles of that altruistic substance deposited in humanity by the greatest of Hebrews, had begun to leaven with its active power those regions of the human organisation the most exclusively dedicated to egotism. This discovery of nascent knightliness, that the operative passion for a godly cause, and the restrained passion for a pure woman, were correlative motives for a high and manly living, was in fact the prophetic experience of the more vivid one which responds to-day to the ardent aspiration for knowledge of the dual in God, the dual in man, and the right devotion to the needs of the earth.

Amidst the vice and grossness in which the whole question of passional love has wallowed during the subsequent seven or eight centuries that have elapsed, some choicer natures have accompanied each successive generation, to hold before it the standard of increasing purity and self-

abnegation in the sex-affection, to draw that affection more and more towards the plane of religious devotion, and to maintain it in the tender realms of the ideal. This general march of sentiment, developing as it has done whole classes of feeling and many modes of thought, for which we find no parallel in the eroticism or ecstasies of civilisations anterior to the insemination in the race of the more potent altruistic germs, has not been confined to the people who avowedly follow what is called the Christian religion, but has been gained throughout the civilised world by every nature of a deep and ardent quality.

Yet the high love of men and women is stricken beneath an apparent doom to pain and disappointment. It must suffer, or it must yield something of its virtue and its aspiration to the demands of the imperfect creaturehood; and those to-day, in whose strong breasts its pulsing motions play, have a keener acquaintance than was offered by any previous period in human history, with the divineness into which this passion soars, and with the hell on earth which seeks to poison or to destroy it. Truly there is a shrouded mystery behind it; but the evolving knowledges of this our time will make it clear.

CHAPTER VII.

THE SUBSURFACE WORLD.

"THE Fall," however imperfectly after-shadowed by the ancient myths, was in truth the fall of womanhood. The entire being truly and purely human, that is to say, uniting by an inter-involved and fluid constitution the capacity of response to the dual influxes from divinity, could only depart from this full capacity of response by the first failure of its feminine side; for the feminine is within the masculine, and within the feminine reside the forms which the seeds of life from the immense divinity take on for terrestrial development. The woman of the perfect race remains the open door by which divineness passes to the man, as the central vigours of the frame to its wide circumference.

The faculty still consciously possessed by brooding tenderness or passionate affection, of penetrating and residing in the very spirit of the object that is loved, belongs in right to the whole person of the creature who grew forth from the elements of the Divine Creator; and who, as to his most external framework, his last overlay of shape, should be properly a spirit still, and in no wise deprived of those attributes which overcome resistances termed space and time, of which men even in their present grossness are still possessed as regards the activity of emotions and intellect. That last overlay of the man assumes the form in our present terrestrial conditions to which we give the name of "body"; but this coarse and heavy husking of each organic particle of the true man's frame, which that true frame rejects and forces to die at a given period of its own internal growth, is a system of machinery far more abnormal and foreign to the God-made man, than terrestrial manhood has till now been capable of understanding.

It is only as the period arrives during which the dissolution throughout terrestrial manhood of this excrescence-layer will by slow and orderly processes be gradually effected, that his spiritual-intellectual perceptions acquire a new acumen by which the truth, essential now to all his progress, can be received and verified by him. In the true order, then, of original

nature to which man must in the end return, the human creature is as unhampered in its inherent faculty of interpenetrating with its atoms the free spaces of each member of its kind—that is to say, forms mingle and dissever as with the property we may call fluid or ethereal—as if he were without any exterior corporeal covering; nevertheless, so long as his service to the divine behest retains him in any given world, the ultimate efflorescence which his God-human form pushes forth upon him, assimilates so much of the finer particles in the atmospheres of that earth as is required to establish between him and the surrounding domain of his due activities, an organic connection.

Thus in all pure worlds the outer body is to this extent earthly. It is as the delicate skin to the inner and finer body-forms of the man's other degrees, laid round the particles of these, that a medium may exist by which the radiating life-currents, propelled from all their centres, may establish immediate contact with the elements of the surrounding world; for where there has been no marring of nature's functional order, the will-radiations from the human being impose their motions upon every form of animal, vegetable, and inorganic life around him, and he is not the victim of forces which he should control. Nevertheless, this ultimate body is not properly like our bodies, a coarse and opaque accretion, put on as protection against mischievous invasion through brute life; but is, in spite of its assimilation to the sphere where it resides, deprived of none of those qualities which are essentially inherent to all pure human forms. Thus the faculty of the two halves of one human being, male and female, of indwelling in the yielding forms of one another, only differs in the nature of its peculiar degree from the power exercised in true conditions by every human organism, of flowing through another's spaces.

Nevertheless, the union in the atoms of the dual being, the complement in complement, has another and a deeper basis than this mere faculty of interpenetration, which is the natural possession of all purely human creatures. No severance between the male and the female essence-forms, in their deep interior manifestation, could ever be effected; and that superficial severance which these shapes of the actual bodies of this earth present, makes it difficult for our external mind, habituated to such half forms, to entertain even the idea of that inseparability and mutual indwelling of the

dual body of the uninjured man. He is not only an individual, male and female, whose aerial composition permits even his whole form to melt into forms of others of his kind, in accordance with the laws and requirements of his love and service, but the inter-melting of each fragment of himself within himself is a fixed and indissoluble fact, so that no particle of any of his many form-coverings is male alone or female alone, but is both; for the humanness of these particles—that is to say, their power of response to the divine vital currents in their duality—consists in this biunity of constitution. Even in the conditions in which men live upon the globe, with hard crusts coating each tender organism of their molecules, the fluent properties of their inner ardent beings are not so deeply hidden nor so paralysed as many would imagine; and close under each contracting surface of the man or woman, lonely in this harsh external degree, lie the folded cells that represent the completeness of his or her biunity, and which await only such circumstances as shall release them from the arrest of their proper evolution, in order to expand by the thrill of inner vitality in a manner that shall leave neither man nor woman in any doubt, whether there stirs throughout the awakening spaces of the frame the presence of another self.

It is in the inconceivable closeness of the real interior union of the biune creature, “the true man”; in the severance at a remote period of human history upon this planet of the external form into appearances exclusively male or female, when the sex-separateness of lower forms of being became the inheritance of the external man; in the secret stirring within the depths even of this lop-sided humanness, of the sense of its still more hidden sanctity of dual life; in the confusing vehemence of the action upon the outer layers of the frame, of the sex-currents impressing them from the mixed life of the surrounding earth; in the long ignorance that has necessarily prevailed among earth's sons and daughters, of this union and this conflict in themselves between their true sex-nature and their false, — that has lain till now the mystery of human loves.

It matters not to us either when or how, or in what individuals or races of this earth's humanity, the change from the trueness of man's dual nature, to the falseness of a nature surfacely admixed with base ingredients, was effected; but it matters for such men and women as would take up at this most vital juncture of the world's reconstructive history, their fragments of

the work of readmitting this humanity into conditions that are real and true, to be clearly impregnated with such views as will be found to tally with and explain the deepening experiences into which their efforts must inevitably plunge them; and of these, the central one which throws its light upon the disasters of earth's story, is the self-banishment of the woman part of man from her own place and function. Her defection of old was in truth the beginning of sorrows, as her abnormal position remains to this day the pivot of the world's distress. The central force of physical and spiritual life, sex-love, tears the whole mass of the globe's habitants as with a destiny of unrest, destroys while it creates, burns while it enlightens, and bestialises while it transfigures; and the fall of the woman was, and is, the key to the enigma of love. Her default is the alpha and the omega of pain.

The tendency observable in many ancient myths, which offer descriptions of the opening of evil into the world, to throw on the feminine being the whole blame of the catastrophe, arose, doubtless, from some survived perception of the fact that, unless the inner woman-form of the true dual creature had permitted the penetration toward the sanctuary of her organism by currents whose activity was disorderly, the pollution of the complete biune personality could not have been effected. The woman-form being within, and being the well-spring and repository of all the divine currents destined for the radiative vitalisation of the whole duality of forms, there could be no arrest, however partial, of the normal outflow from her as a centre to the male complementary coverings as circumference, unless she from her sanctum permitted a life-current to vibrate from without inwards upon some fibres of her constitution; for the strength of the divine radiation established by the woman, and projected into external life by the man, would resist any invasive force which might seek to propel itself against the dual potency.

The question of how it happened that any forces were already abroad in the universe, impelling themselves through its substances in modes and directions partially subversive of the radiative laws of currents, prior to their introduction into the organisms of the inhabitants of this earth, is one which it is not useful in the present connection to discuss; for it is not pertinent to the moral interests of man in the present day, to hold in consideration before his mind any more of the disorder among the planets

than that with which he has to deal. A clear retrospect of the manner in which disturbing life-vibrations have acted upon the whole organic body of his kind, since the misadventure of their first attack upon it until to-day, is a distinctly practical necessity for him. The labour of the future, at whose threshold now he stands, is to undo by natural processes and efforts all that has been left accomplished in the humanity of his earth of what he calls evil. The results of it are to be extinguished; the deposits of its activity to be dissolved down to the very earliest; the lesions made in the infant organism of the young earth-race must find at last their cure. Thus it imports to look back to the beginnings: for its traces are written upon each organism at this day, and are its inheritance and the sign of its brotherhood with the men of all the times. As regards that anterior question towards which imagination, in its pursuit of causes, can scarcely fail to strain, the clearness and strength of vision into the veiled regions of the universe which develops with the other redeveloping faculties that properly appertain to human beings, will enable each one in his time to understand the facts. It is to protect him from difficulties which would supervene upon his contemplation of the errors which lie outside his world, that a premature enlightenment of spirit in regard to them is deeply to be deprecated. The wisdom of his fuller stature will in future times enable him to handle many subjects of which the nature and the potencies would now only fruitlessly unbalance his mental and spiritual equilibrium.

The beginning, which the strong vitalisation now raining from the regions of high beings upon our breasts, must retrieve, was the beginning of the reception into terrestrial humanity of forces of disorder. They struck among the inner foldings of the young bisexual being, at the feminine degree of its two-in-one organisation. They invaded the surfaces of the then most tender child-womanhood, hidden within the masculine, making a vibration along her channels for radiative force, from without inwards, against the currents which she was constructed to impel only from her centres outward, and through the man out, forth into the world around. Thus this maid and mother-form, patterned in the limit of its destined labours after the inward sanctity of the feminine in God,—the central vessel in the human for secret inception of all vitalities from the divine, and for their distribution outwards into the masculine,—became, at least in some layers

of its superficial region, the seat of a disorderly, because centrewards-directed, force, and of an agitation due to the collision of this, with the orderly radiations from within.

With the change which was then established, described in the opening chapter, by which a protective and defensive accretion of coarse elements was added upon the surface-forms of the human creature, becoming the basis which developed ultimately into the bodies of our present species, the injured woman-surfaces, as well as those of the man, had to be covered. Thus she was separated from the man by the necessities of the solid nature of this new flesh; and in the surface-layer of personality, the human creature, which could not lose the fashion, even in its degradation, of the all-holy Prototype, adopted the manner of the inferior world, in so far as its male and female constituent parts became two. The secret woman came forth to breast the world, and the forces at large in it, like another sort of man,—deprived, in her region of the outer frame, of the quality in her original fluidity by which at will she withdrew herself within the protection of the male envelopings; and deprived of the screen which was to be held up between the delicate processes of her activities and the rough forces at work in external nature. So the reproduction of the coarse flesh-form followed, after the fashion of the lower creation, and resulted in males and females, and not in the biune man; while into the attractions indicating the laws of such reproduction there entered that quality of unrest, to which allusion has been made as consequent upon the shock of conflict throughout the nerve-system, between the sex-currents from the animal creation and the divine creative flow.

A population of a mixed nature began in this manner to hold its uncertain sway in the planet-earth—a human-animal race, with an outer organisation, which has ever since been the field for a conflict of currents; upon which, æon after æon, there has been repeated, in each separate individual, the strife of the divine evolution, with the invasion from the unhuman forces of lower nature.

From the time of this arrest in the orderly progress of the dual humanity, the weak and abortive man descended from his throne of empire over all that, in his world, which was not man. The kingdoms of the beast, the plant,

the mineral, of the winds and of the finer elements, had lost with his failure the medium of direct transmission to them of the divine outgoing; and all became in their manner regions for the conflict of confused and undirected forces. The human crown of the orb's creation, having lost its original capacity for holding the full charge of biune vigours, ceased to dispense a dominating and controlling radiation of currents throughout the inferior creation. As we have seen, the portion of that creation which stood nearest to it in the wonders of its organisation—the animal—had become to some extent successfully hostile, and had begun to impel backwards upon man vibrations from its vitality; whereas, according to the order of true nature, it would only have received from him its appropriate and perfecting degree from the fountains of life. The attenuation of those broken rays of vitality, which continued to feed the regions of brute-development, now ran riot, and generated from their confusion those positive qualities of ferocity, rapacity, cruelty, jealousy, stupidity, filth, and scortation, whose foul fumes then began to percolate the fine spaces of human beings; and the frail race of the divine image retained the services of a fragment only of the lower creatures of its kingdom.

But while the irresponsible animal world became in this manner a source of distress and inversive pressure to man, by virtue of the fact that the organism of the latter had covered itself with a layer of particles derived from that animal world, and had entered upon a cycle of existence during which, for reasons already described, he could only subsist with safety amidst external nature by thus enveloping himself; the propulsion of these animal qualities toward the human being originated not among these poor creatures, ungifted with moral will, but in regions pervading the finer spaces of all terrestrial life—the subsurface spaces in the man, the animal, and the plant,—in fact in all organic or inorganic matter.

This subtle region is one to which man's consciousness has had a fluctuating access since the change which propelled that consciousness, during terrestrial life, outwards upon a still more external degree of gross organisation. It is the region of his many-layered existence, in which his true evolution was arrested; the degree originally his ultimate or external one; the residence once of his surface-consciousness; the true plane from which he was to act upon the world around him; the circumference from

which he was to dart forth the radiation of divine vigours after their constructive passage through his infolded forms from their deep centres; the degree, in fact, his appearance in which being his outward appearance fitted for life upon the earth, was his true earthly body.

During all subsequent ages since this failure of the unperfected man to evolve in the manner exclusively human, since this early stage when man, amid his many degrees of consciousness, possessed, as the most external one, his sense of residence in that pure pliant body which originally appropriated him to the requirements of his earthly life, there have been intervals in the history of individuals and of races, when the consciousness of existence in this since overlaid region of the organism has returned. When in due time the animal accretion had set fast its growth upon the human race, and in lapse of generations that which we now know as human flesh had matured upon the separated sexes to its distorted likeness of divine-human form, the consciousness of man became for the most part limited to this new outer region of his life, and was closed, though always with exceptions, during his presence on this globe, to the multiple degrees, one within another, of his interior experiences. He knew himself thenceforth chiefly as a creature weighted by insurmountable attraction to the matter of the earthly ball, and made obedient by an instinct of body-preservation to the same laws which reigned in surrounding matter. His consciousness had, in fact, become almost, though never entirely, limited to the plane of his superficial crust.

But during the earlier period before the solidification of the new growth upon the human organism, the earth-humanity dwelt in open, though in gradually darkening consciousness, in the region which had been a surface one, and in which communication is uninterrupted, owing to the fluent nature of all forms, between one creature and another, as between the organisations of the different classes of creation. Man saw himself present at will, by interpenetration of particles in the organisms of others, or in any of the forms of external nature. He knew himself in the connected subsurface world, with the perceptive and sensational knowledge that has long since, with the vast majority of people, become entirely extinct.

But in this subsurface world—the field for the proper though never perfectly developed externalisation of all earthly atomic structures, human or otherwise—there occurred from the date of man's first misfortune, the superposition on its organisms of an abnormal extra-externalisation—abnormal in the case of the divinely imaged beings, because in the abrogation of their positive attitude towards lower nature, particles from this flew towards them for the construction of their new flesh—abnormal in the case of the rest of nature, which should have remained negative to the outflowing influence of man, and should have received from him, never imparted to him, currents of constructive force—for this lower nature now put on in process of its growth new outer surfaces, the building up of which had to be accomplished in imperfection for lack of that arrested current into all the kingdoms of his subject-surroundings, which the true man would have diffused out of the concentration in himself of the fulnesses of divine vitality. It was because of this abnormal ultimatisation of organisms in this subsurface world—the plane of life upon which all beings met and held intercourse from whatever other world or condition they approached, provided they possessed the corresponding degree of organic ultimatisation—that the early peoples of the age under consideration, moving, acting, and perceiving consciously in the subsurface world, were in a position which exposed them to the known access, not only of ministrant beings having the required degree of form, so that they could approach them from many distant regions, but also by virtue of the same laws, to troubled and troublesome beings, who either rolled in upon this plane from without, or found themselves hovering helplessly upon it in the spaces immediately enveloping this earth. In the latter case they were those among the poor earth-children, who having disappeared by death, out of its new external plane, and sloughed off the mere accretion, had not yet evolved in their true and persistent personality to that point when they could be removed to happier distances and higher possibilities of growth.

As we have said, even since the date when the accreted fleshly form of the type possessed by us had become fully organised, a date certainly far anterior to the actual transcription of any historical tradition, though not anterior to all the facts imperfectly recorded by the remotest tradition, there has been a fluctuating projection of consciousness into the subsurface

world; and when the facts just now alluded to are held in mind, the facts of the activity upon that plane in beings and in things both of imperfectly disembodied people from this world, and of foreign ones of an obnoxious character, it will be found how simple is the explanation of ancient and modern phenomena deemed occult, spiritualistic, and marvellous, while a vast number of the unexplained facts of life, not so obviously connected with this truth, nevertheless depend upon it.

The fact, of all perhaps the least suspected by the majority of thinkers, the fact of the constant drift upon man's nature of particles from animal life, stands in close connection with this condition of the subsurface world, which has had here to be described in order that the nature of this suffering of the human being may be clearly understood. Those spirits (and the term though improper and misleading has to be used in the absence, consequent upon general ignorance, of any name for beings whose bodies are of the subsurface degree) who cannot rise into the atmospheres required for the attainment of fuller evolution, are in constant need of the substances of the external nature from which they have disappeared. Thus the sojourners in subsurface earth-conditions prey ceaselessly, as long as they remain in them, upon the elements of men.

But although man consciously or unconsciously exists in his subsurface degree in open contact with the whole universe of subsurface existence running throughout organised and inorganic earthly creation, the current of his deeper nature streaming forth into this region makes ceaseless war in it with all the spiritual forces that attack him. At these portals of his deep within, spirits may annoy or fiends may torture, but they cannot possess this degree of his personality, because of the flames from the sword of the angel who guards the treasure of his divine identity below. Therefore the unhappy disembodied creatures who, from the dissatisfaction and distress of their life in this subsurface or spiritual region, cannot fail to crave for man's more potently human elements, are obliged to attack him in his still more outward degree—the inherited body of the animal accretion. This body, by virtue of the elements that it has in common with those of the brute creation, is open to the invasion and possession by any fluid organisms that may invade or possess the irresponsible brute; and the impotence of the man of this earth to rule and direct by projection of radiations in the animal world, has left

that world exposed to free access and possession from the disorderly spiritual inhabitants of subsurface life. These enter the animal, and, for the matter of that, the lower subkingdoms of nature in the subsurface degree, and work unhindered outward among the particles of the external form, feeding upon the finer elements of the external. Thus fortified and externalised, they can approach the external man, and draw to themselves the elements of his external organisation, entering into its very spaces, and to this extent possessing the man. Thus intrenched they can indeed attack him from his own outworks, in his subsurface or spiritual degree, and may even penetrate more or less towards its interiors; but however far or devastating their advance may have been, the watch is eternally set that bars their absolute possession of the subsurface man, where the portals of his divine life-essences discharge their streams of purest fire.

This is how man is born to his griefs and his limitations, to his subjection to the forces of external nature, to his strife with those within. This is the condition which is gradually to be annihilated. It is the scaffolding which has concealed for unknown numbers of human centuries the slow growth of the untainted personality of the collective human creature which now is bursting forth. The axe is now laid at the base of the useless and rotten outer structure, and the cycle which begins will dissolve its crumbling elements till they disappear.

CHAPTER VIII.

THE REVELATION OF SECRETS.

THAT man has taken a new life-departure who has once attained an instant of full sensational consciousness of the beating upon his system of those potent waves from the oceans of divine vitality, unto whose action his personality responds with the perception that its beloved inseparably pervades it, —mankind, in one such member of itself, has taken a new departure; and many members of the human family to-day stand in such clear experience, as a sign that a great cycle of preparation has rounded itself away, and that a breach in the beleaguered wall by which mankind was hedged has now been pierced, through which in time each member of the knit fraternity will issue forth into vast spaces that are beyond.

And now before the positive experiences which accompany the work and the repose of beings thus renewed, there fade, exactly as the enshrouding mist evaporates amid the stream of morning light, all the instincts for strife which formed a part of them before. The very air is charged with peace; and the sweetness of peace impregnates with sensational quality even the vivacious fires with which their frames are now instinct. All dependence on the import of knowledges, that a myriad generations have by experience and by theory rolled together, vanishes in thin air; for the first repleteness of present experience leaves no room for thought of that reflected palely from any past; and the rush of this as it infills, arrests the power to speculate. Retrospect ceases absolutely to be a necessity—so far at least as historical or individual retrospect is made with any view of deriving from past experiences, their causes or results— a clue to the acquisition or guidance of present experience. The value of history, of philosophy, becomes nil as a basis for the deduction of theories as to what the man of this age may feel, can know, or should do. For the machinery of sensational perception which has served the human race till now, that surface-region of its psycho-rational configuration to which more or less during the terrestrial wandering its consciousness was confined, is wearing out. It is rapidly bursting

asunder by the ripening and solidification of forms occupying the more interior spaces; and the consciousness of man is learning to reside in this newly forming system. Thus the sense of vital impulsion from atom-centres, which, ere reason has had time to register it, is termed emotion, is of another order. It is the new vintage for which the new bottles have been carefully and wisely prepared.

Now this holding capacity of the organic microcosm for a higher and intenser quality of force is as truly fact as the macrocosmic attainment to a new life-era. However widely amongst individuals the states of preparation may seem to vary, —though there may be ninety-nine who may indefinitely remain unable to blossom forth, for one who already owns spontaneous perceptions of the processes composing him, —yet each human personality holds within itself the embryos of whatever richest fruitage has evolved in any member of its kind. For as water surely finds the level of its highest plane, so does the pressing vitality that feeds the springs of life, feel its sure course throughout the connected system of humanity; and with subtle shocks impulse from man to man, till that which has touched one part pervades the whole. Thus the attitude of all persons at the present day, did they possess the deeper insight which would guide them, would be, in respect to the knowledges derivable from the past history of mankind, identical. Since all men are in reality undergoing the same process of change into a higher organisation of spirit and of mind, though comparatively few have as yet begun to understand it, this attitude should cease to be one of supplication to the past for its indications of attainable results, and should be, rather, a positive attitude of critical analysis; for there is one thing alone that the wise man may learn in the past—that is, how and why the prestige of its modest attainments in morality and science clings about the generation of the hour—and he should learn this that he may help that generation to be emancipated from its fetters.

Moreover, whoever will test experimentally whether or not this is the line of wisdom, and will acquire the necessary power to close, even for a while, every avenue to his sympathies that the claims of history, philosophy, religion, sociology, and every higher or lower science, besides every claim that country, friendship, or self-love has established upon him, and will seek to discern in himself that evolution of a different order of emotion which is

being described, will become clearly aware that he is the seat of inter-dependent emotions, perceptions, and sensations, whose quality immeasurably transcends in depth, clearness, and intensity any of those whose action in the bygone humanity have been the spring of its desires and of its energies. The man of to-day has only to feel as a pure moral freedom will let him feel, to know as it will make him know, and to do as it will compel him to do, in order to be certain that the force for which he has become the machinery, is a force which heretofore played partially and fitfully among the weaker organisms of his undeveloped race. In the heat and light with which this great power of morality takes possession of him, from his essence to his outpouring, he cannot fail to recognise the fulness of all that which of old darted forth in thin and distant jets, through the teachers and the reformers, the poets and the seers, the leaders and the martyrs of previous ages; and that which in later generations has raised, with the uneasy pressure of a hidden leaven, the very masses of human society into an ever-keener consciousness of the imperfections of earthly existence.

It is the immeasurable distance at which the quality of the present experiences sets them from the fullest and deepest and highest of the past, that asserts incontrovertibly to those who pass hourly through them, that they have become independent of the conditions of a previous order of things. Nothing perhaps strikes them so much as this sense of independence. From its novelty, and from the instinctive comparison which it generates in the mind between the present and the earlier vital sensations, it strikes them more at first than the wonder of the new intensity of the present experiences themselves.

These greater powers of nature which advance now upon the field of human life, advance with so much mildness in their force, that it gives man time to apprehend gradually that they have taken possession of him; but he apprehends it surely, for he discovers, as time goes on, that it has flowed into his bosom with hope where there was despair, delight where there was grief, fulness where there was loss. Neither is the cause of this vast difference between the living which is the high possibility of our time, and the life of former times, a hidden mystery. The secret of the world's distress remained a secret still,—no man could bear to know it. The key to all the

joy that bursts upon the planet's new-born cycle is placed in every hand. It is the sensational reunion, even to the outer degrees of corporeality, of the parts of the biune personality. The heart-love, the desire of human beings, draws positively and actually near to each man and woman,—near as no one will dare to believe or to apprehend until they have known it. Yet it must be told in order that the feeble telling may, perchance, incite the faith in a possibility which opens unto all the gates of the realised ideal.

Therefore the attempt must perforce be made to describe that which, properly speaking, is indescribable, on account of the absence of terms which fit things felt, and heard, and seen, and perceived by virtue of a hyper-development of faculty, so different from the stage of faculty development experienced by man till now, that existing language is almost useless as a sign for it. That must be asserted which, although practically indescribable, is not less practically attainable knowledge for every living being; that the clear presence and companionship of the Sympneuma, the inseverable other-self, presses gently upon the increasing consciousness of all willing individuals; varying in the method of its impress according to those constitutional variations among people, by which it selects in each the faculty readiest for acute development; training at first in one the aptitude to see, by growth of finer tissue in the nerves of vision, the increasing substances of its rare and delicate organism; playing in another upon the hidden lines of form within the coarser filaments that take up sound, until the ether motions from its finer speech are accurately distinct; using in others the more subtle powers within the touch to let its substance first be felt; in some approaching otherwise the surface consciousness of heart and brain and body, by issuing forth upon it from unimagined organs that lie folded away from the external senses, filling the regions of the inner man, and which now wake to unexpected life as they become the highways of deep-stored and holy energies and joys; but coming in whatever way, where'er it comes, to each man as that sweet perfect possession of the one being perfectly beloved, of the whole friend that fills the bosom's whole, of the sure joy that makes for ever sure the right to open unto joy; as the balmy justification of all those strong but sad aspirings after a human nature more divinely modelled and inspired than we inherit; as the full revelation, repeated hour by hour, and day by day, and year by year, and charging every

sense of soul and body with palpitating knowledge of it, that man as man has come to that juncture in his growth history, where he meets, in normal and natural and necessary consciousness, a race of human personages who dwell like him about the spaces round his planet, who are tied like him by the action of God's love to the duties that its progression claims, who by virtue of their organic relation to human life upon it, hold in their pure bosoms a supreme devotion to its every need, who are and have always been the immediate fountains through which men have sipped their scattered drops of high beliefs and trusts and insights from the hidden and boundless waters of true life.

This reunion of the Sympneumata marks the new era of the world. The position of man by this is a changed one in relation to the divine holiness. What has seemed the last gasp of expiring spirituality in man—the last breath that has gone up at this day out of lacerated souls, prone under the weight of despair of good, and the ice of intellectual denial of human truth, has drawn down from heaven an answer greater than the demand; it has brought unto man more than that of which he knew the need; for there comes now, endowing man with capacity of dual receptiveness, the dual life-quality from on high.

It is not possible to say which thing seems the more marvellous to man in this change—that he knows God as different, or that he himself is different while he knows; that the rush to him of heat and power and universal love is instinct with the rich tremors of a subtle interaction, or that he finds beside him, and throughout him, a presence whose twin particles take up with his the interactive motion of these forces. He asked—if he asked anything—if he had pain enough to escape the creeping paralysis that invades men's spirits in these days,—for a little sense of God; that he might not remain in the presence of grief and death so all alone; and there comes, not only the God of senses and of spirits as mighty arms thrown all around his loneliness, but into it the stealing sweetness of the lost Sympneuma's breath, its motion, its delight.

This alters, too, man's position in regard to the world around him. He is different as he looks at it, and it looks different now to him, in his new biunity. In the unwonted conviction of power that comes upon him with the

filling of these vague spaces throughout his personality, he who was the victim of all earthly ill, begins to take the earth in charge—for is he not full at last of all the things that the earth needs to set it right? What imports this over-abundance of moral, intellectual, and corporeal vigour with which he radiates, except that it demands its distribution among the organic forms of men and creatures and things that have less of it? He perceives, indeed, that he should know all that can be known about his earth; that no jotted record of man's history should elude his attention, that he should master, in the measure of his faculties, an understanding of the processes and results of human study in thought, and art, and science. He cannot now be too many-sided, too deep, or too versatile in his acquaintance and his sympathy with men and their attainments. Profoundly withdrawn into interior regions within himself, where he touches an interior universe that connects itself throughout deep nature, and where he seeks and receives the inflow whose vitalising experience is all his nature asks, he puts forth unceasingly into extremest action, in every field of human usefulness and pleasure, the effluxes of his overcharged organism; and he requires these knowledges of the intricate conditions to which human society has attained, that he may judge in what manner to distribute his new powers.

In direct ratio with the calm passiveness of his deep nature, in its sacred mystery, to inwelling forces, is the keen activeness of his external nature, with its new solution of every riddle, to the surrounding world. He wrests now from that world its would-be explanations of itself; he tears from that which was occult, the wrappages which constituted its fascination; and shows with reverent finger, among the tender forms that coarse science with her scalpel thinks she has laid bare, where graceful lineaments conceal the verities of fuller life. While for himself he needs not the past, more than at noon we need the flicker of a lamp, he seizes hold of it to drag it into the high light of his clear present mentality. He will gaze keenly into every thread that it has woven about the imagination of his contemporaries, that he may assist them to be disentangled into freedom, and compel these binding forces, whose thraldom they inherit, to serve them in the new race that is before them. He who desires no power but that of participating in the divine intention of the hour, finds that in all knowledge there is power to serve, and succour, and release; and seeks, for this end, as a unit of a vast

fraternity, what for private ends of service or of pleasure has become valueless.

All objects of contemplation now acquire a new relief and distinctness, for each one who looks at them has knowledge that he does it as from a double point of view. He who was before a man can no longer dissever from himself the constant recollection that he is now woman-man; that those processes in him which were purely mental, have become invariably emotional-mental; that the intellectual organs of his power are now fed perennially from inner chambers within his breast, where love dictates as from its throne.

She who was only woman, too, becoming now man-woman, marks the vast change, as around the mighty sea of inward feeling, that she could neither govern nor compress, there builds itself a compassing of strength, and she at last possesses a basis fixed and steady, on which she makes a leverage point to raise up every ardour that shoots through her to the level of its service. The dual eye that now looks forth upon the world, sees more than was seen of old, as with a double focus, seeing further round the forms of things, till their true shapes detach themselves more honestly from one another. The partial insight to hidden essences which his fragment of femininity gave formerly to every greater man, now blossoming into the full Sympneuma's womanhood, completes in every man his organisation for power. That flying vision of constructive strength, at which every woman with marked characteristics has been fain to clutch in spasms, now gathers itself together in a building of solid particles in which she stores the substance of her restless energies, resting at last within, because the masculine protection of the Sympneuma's presence guards and covers her. Thus man and woman change to-day, and find at this eleventh hour in the earth's day their lost completeness.

But as the story of woman upon earth has been different from the beginning to that of man, so this change, though it brings to each as much of the fulness of humanity's nature as the earth children can embody, is a different change in the two cases, and in respect of her position in the sociology of the future, a greater change for her.

The vague and mighty writer who remarked of late, that if the last century solved the question of the man, the present one must solve the question of the woman, scarcely imagined how literally, nor in what manner, this truth is demonstrating itself. The enigma of woman is indeed being solved by a miracle more wonderful than that which solves the enigma of man; in that the question of woman was never asked till modern times. It is hardly asked before it is answered. Scarcely a generation has gone by since woman as a mass woke out of her long slumber from direct agency in the social growth, and began to seek out those effects of which she might become the cause; and if the period of her isolated and defiant effort has been long enough for many errors, if she has already learnt to view and act unwisely, partially, and coldly, the period for this display of her undirected powers is proving wonderfully short. More tightly than by the resistance of her phantom enemy, man, the bit tightens upon her by her own organic absence of resistant power where she will act alone, by her destructive inability to regulate social relations where she will act with man to coerce them; and the ghastly results in hearts and homes of the woman's rights movement, are barely established, before the true nature of the instinct from which it sprang begins to unfold its beauty, and the peace of its sweet power. The recovery by woman of her real marriage state, will now excuse, correct, emancipate, and transfigure her.

CHAPTER IX.

THE CALL TO WOMAN.

ALLUSION has already been made to that instinct which has accompanied in the past the developments of masculine activity, by which men seeking to influence their fellow-creatures for good or for power, have invariably provided against the encroachments of the feminine influence. The recognition of woman as copartner with man in the important activities of life, is confined among ancient records to the oldest and the merely traditional. For the most part during all the period which has handed forward to us connected records of its doings—the period of so-called universal history—the period really of earth's slow re-education into intelligence and morality, woman as actor, or even as prompter of important deeds, has appeared as though by accident; the main drama of events has been set forth by man. When the more general rule of woman's incapacity for powerful work did not account for this, man's tendency to restrict her capabilities accounted for it fully, and man in those times past was wiser, his instinct of self-preservation was truer, than he knew.

After the severance of the interinvolved forms of the perfect human being had become effected, and after slow processes of change had led these halves in course of generations so far away from their true condition, that they had learnt to gather upon themselves during earth-life separate systems of atomic coverings, like the animals who have sex, the difference between the new and the first state of things was more terrible for the feminine than for the masculine part of the human duality. Man, it is true, in his more superficial parts, suffered such alteration that there grew within him the void out of which the impulsive Sympneuma was withdrawn, and that there grew upon him the prison of his flesh; but woman, in order to enter her flesh prison, had first to be torn out of the coverings of herself, out of the envelope of the Sympneuma's outer form, and to be exposed, in the helplessness of a hidden thing discovered, to the rough process of an unnatural recovering. The contact of man with the animal accretion was on

his original surface, the contact with it of woman was upon quivering and abraded layers that had abnormally become her surface. The man, though sore and waste within, and with a load of lead now cast upon him, was yet himself, though so much less than his real self, and retained, though in infinitesimal degree, his original function of projecting, by will-act, the currents of vitality out into the world with which he stood in immediate contact. Uncrowned and diminished man, he remained yet man, and despite his weakness, the only instrument of God's outworking, the sign and promise of the divine will upon earth.

But the woman, outside of the man, apart from the man, deprived of her function of infilling him within with life, banished, in issuing forth from him, out of the scene of her sacred activities, being without the transmitting medium for her potent radiations, was in no sense the real woman now. If, in a dream form, she now accompanied man's career through external life, it was that through functions appertaining to the semi-animal formations she had donned, she might receive that honour which is due to services performed for God, man, and the world; and that, all phantom woman as she was, she might discharge some pale reflections still, of the love-force that cannot be transmitted through other than feminine forms. But the woman in the woman pressed no longer forth. Its full quality withdrew to ever profounder depths, hiding farther and farther away from the consciousness of earthly life; leaving only within the range of that consciousness such impulsive qualities appropriately attenuated, as might serve her in her capacity of a willing and tractable partner of man's external life.

Now, however, the hour has struck when the graves give up their dead. Throughout the world each human power that slumbered awakes one by one to the note of this age's clarion, and the myriad forms that lay within the universal breast, enwrapped in senseless slumber, arise in the piercing daylight of the new mission to which the world is called—and the last are first; for the most hidden things step forth from the remotest burial-places, to lead the issues of the time.

Farther and farther down, man, in this perplexing period of earnest growth, has plunged his hand into his own bosom to draw forth qualities of

increasing power and excellence; and his application of them to the science of human life, with the resistance to them of his weakness and his stupidity, forms the mixed history of many generations. Farther and farther down in the fearlessness of his desire for what is better, he has probed, like the alchemists of old, to elicit a power concealed among the atoms of all nature, and at last has touched upon sparkling traces of the deep mines of femininity, which lie at the centres of matter and of men. If that thing within all forms, the form-kernel in the form, was at the time of humanity's sharpest danger most profoundly and completely buried away; if the indwelling woman, wrenched perforce out of the protecting man, left throughout his system the cold legacy of void, and the spaces thus vacated in him by her relatively solid personality, shrank and hardened to protect the tender cells of inmost life of which he now lost conscious possession; and if the outstepping woman, who then put on the harshness of abnormal surfaces, folded away in deepest slumber the widowed life-forms of her own true self; if upon all of nature there fell a corresponding torpor in its central forms, so that throughout it every atom suffered in the closing up of its feminine life-receptivity; if the whole record of human history as it stands, gives revelation, as of its one persistent import, of the long, slow, interrupted, and painful resuscitation of these inner capacities in man to hold the divine human forces; if in this weary and unended reinstruction of him into his true states, the ages have piled themselves upon the ages, while man has learnt with struggle, and with much ill-doing, and with fitful gleams and periods of higher efforts, and perceptions of divine intent, with partial acceptances of holy message and ever-recurring retrogression from his teachings, to deal nevertheless with the forces that are in him with a surely increasing knowledge of the divineness that moves upon the human thing; if the last power of all in earthly nature to cast its wrappages, and rise to the light of day, is the power hidden in the deep centres of each man to quiver from the impulse of all that is feminine in earth and sky;—it is because it has required, since the first degradation and pollution of the woman, these untold cycles of living and of strife, to dig down into the veritable heart of human existence; it is because what lay there—the fulness of feminine activities—having retreated so far, remained perforce the last thing to revive; it is because, till the time of full preparation, this thing must be held as last, which was destined to become again the first.

The pure womanly in nature, man, and woman, is the last of the latent universal forces to revive. It revives now at the last end of the male history of the planet, to become once more the first means of transmission into external life of all the processes divine, which open thus again their door of perfect ingress into the earth. But the re-establishment of a normal relationship between the divine vitality and the earth humanity, would for ever remain impossible without the organic changes in man and in woman which are being described.

There is no manner of uniting the male and female forms of beings externalised as halves, after the fashion of the earth's inhabitants, so as to produce a combination that will be biune, and that can absorb the biunity of full life-currents. The external contact of two mutilated images, devoid of the faculty by which particles mutually inflow, can neither produce nor reproduce the biune human form. Men, with the conditions inherited by their surface bodies unchanged, can neither feed themselves with the elements of pure life through the organism of earthly woman, nor absorb it from the seas that roll throughout the peopling of the higher universe; women, in these conditions are equally incapable of drawing in the fulness of life, and of bestowing it upon men. Men, despite the solid imitation of manhood that they make in their garb of flesh, are empty throughout the fine spaces that pervade them; women, beneath their fanciful array of unlasting charms, are nude of the enveloping strength that should complete them. Therefore, if human life is to confine itself as heretofore to an unconscious birth among conditions enveloping the planet earth, to an increasing and then decreasing consciousness of existence, in which desires and faculties flutter within imprisonment of definite limits, and to participation, as the basis of this state of things, in the sex nature of brutes, —then there is no hope, nor vestige of a ground of hope, for a satisfying change of circumstances among the divine children here. If man has not ripened yet for mighty changes in himself of which he may have cognisance, we have indeed no right to look for any terrestrial result of the world's whole effort, or its sorrows; then the old despairs of divine aid and purposes are verified, and an eternal slumbering of consciousness were the best thing to be desired; or then the cold contentment in blessedness postponed beyond the grave, is all-sufficing still for human hearts; and then

the hungry prayer of the whole being at this age for present knowledge and possession of high truth and high delight, is destined still to hang mid-air unanswered.

But human life is undergoing a vast and mighty change. Quietly it steals upon it while it sleeps unaware. Like all the great events o'er which the heavens preside, it takes place not the less as a defining mark of trenchant epoch, because it is both the culminating fruition of all bygone facts, and the gentle initiation into long courses of new futurity.

It comes, the change from the slumbering in a closed form-system throughout each man, to its awakening by the inflow of pure feminine vitalities, by the accession to it of the Sympneuma's personality, and through her of a myriad radiations from the fecund womanhood throughout the mighty universes.

It comes, the change in every woman now, from the profound suppression of her active powers, to their surprised awakening at the embrace that steals upon her sense, —as her Sympneuma's form constructs itself around and over her, —presenting her at last, in those organic realms of her subsurfaces, where she reflected heretofore, as on a vapory void, the confused images of dreams and disfigured truths, with a fixed organism, constructed to take up at once the waves of her deep vibrations, and through which her contact is reopened into the whole connected world of potent manhood. It comes, the change which brings to man sure power and outgrowing from pure and perfect sensational delight of sex; it comes, to woman, the change of the rebirth of her actual self, —that self which lay in the earth-woman, buried since remote times, alike from personal consciousness and from outward recognition, —that self which can only know itself as being, when it is opened to absorb the full potencies of the divine biunity, and to pass them forth to men.

Therefore, while the condition of the earth as a field for human activities, is, at the present hour, one which affords no ground for a definite belief in its high destiny; while the enthusiasm of its moral apostles straggles in a soaring growth above the ordinary dead level by its own sheer impulse of aspiration, and waves about the atmosphere of thought, deprived of any solid prop of perfect reason; while at last, not only those preponderating

masses of the human family to whom the profound mercy permits a condition of half-sentient torpor, but even the large majority of fine minds, the bone and sinew of all progress in surface things, alike are victims of the opiate of acceptance of present resources as the final ones; while for the most part, the sciences, the proud and pure, live but to demonstrate that they have reached their apex, and will construct no longer, because they have assimilated to their full capacity the whole reflection of nature; and while the mighty pyramid, that they have gifted to the hearts of men, professes thus to represent the sum and fulness of all that has been thought and felt and understood by manhood of the past, and also to be the sign of all that can be thought or felt or understood by manhood of the future; and while the spreading life of human beings extends itself as regards the many, for all this not the less, in sorrow, and filth, and strife, and dumb stupidity, which purer life-rays from the few are impotent to dissipate; while, in a word, the world of human life feels itself coming to its end, and feeds at last upon the vitals of its past experiences for want of fresher food, there steals into this older world, in every unit of its fainting forms, a new—a world of intenser experiences, of unsuspected faculties, of vivid sensations, of fresh physical insight, amid the fine forms and spaces of all nature, of knowledge sure—because sensational—experimental—of the action throughout this old decaying planet of the vast forces that play upon it from the mighty universe.

But the consciousness of man that he enters these new conditions, the opening, in fact, of the dormant inner consciousnesses of man's atomic centres, is effected solely by virtue of his organic reception of the Sympneuma's organism within his own; and, more vital still, in the woman-halves of man, by virtue of that resuscitation from paralysis of their inmost forms, which follows the pervasion of the more surface system by the male Sympneuma; for through these inmost forms alone, in womankind, can approach the biune fertilisation of renewed humanity.

Therefore, if the message that this juncture brings is weighty for the man, it is more ardently pregnant for every woman who breathes. If it calls him to shake from off his feet the dust of the used past, and leave off searching in it for the warrant of all he does; if it affirms to man the duty and possibility of becoming sentient to a new order of potent experience,

which he may wield for the destruction of all that is ill, because unhuman, in his planet, it woos the woman with a word of meaning more intense; it bids her wake who slept; it bids her rise who lay in grave-like wrappages; it bids her live who was not, who but appeared as unsubstantial imaging of lost womanhood. Now she must be, that man may drain from her the nectar for his substance while he works redeeming. Therefore, O woman, in this age of sharp transition, there is a marvellous lesson for you to learn that has not yet been dreamt of, in this learning of yourself in this finding of the place you occupy betwixt your God and man. Revive, for the airs of heaven breathe on you now to that effect, in the folded petals of your deepest nature. Bring forth at last, bring forth the joy of nature's depths—man makes a new demand on you, and asks not for himself but for all people. He craves not now the commerce of the dissevered sexes, nor the production of fresh peopling in their forms, for he lives now in the expanding chambers of his own subsurfaces, where the Sympneuma's presence pervades and satisfies sensation, and bids the old activities of exterior forms to make long pause, awaiting high conditions.

CHAPTER X.

THE RESPONSE OF WOMAN.

IT behoves each woman who, as woman, would fall in with the current of her time, to reconsider deeply the whole history of her sex, and to face frankly the share that that sex has had in the responsibility of the universal error. It is open to her, as it is to man—nay, she is called, even as man is called to demand of God the draughts of the supreme elixir which waits to shower into human nature. She must ask no less, if she would respond in love to the hints that God has given; but when she too has asked, and when she too, sharing those disciplines and self-denials and manifold preparations to which allusion has been made, receives like man the wonderful response, in the sentient perception of the thrilling inflow of divine biunity and the presence of the completing Sympneuma, she also finds that her whole nature then becomes the residence—if it were not so to some extent before—of the world passion; her woman heart expands, transcending in this capacity the heart of man, with the embracing motherhood of the high heavens whose rays impinge on her, and without lessening of her true devotion to individuals gifted to her love, she adopts as its vast basis the service of the whole.

But, as each woman takes into herself this power of truer insight to the magnitude of her duty, she will become acutely conscious of the frailty to perform it that is inherent in her present constitution. To work with God for the great world against the oppressing remnants of the past that smother it, she must not fear to enter upon mortal combat within herself with every organic inheritance that that past has stamped upon her old forms of mind and spirit. Nay, more, in order to work with God for womanhood at large, she must acquire a meek and full conception of the truth, that she, as a small organic system, is an intrinsic part of the full organism of earthly womanhood; and that by the inseparable connection that exists between parts and whole, there is nor pain nor ill convulsing or distorting any members of the sisterhood, that she must not adopt as partly hers, and

combat as her own. For it is true that saintliest and sweetest women, little as they may think it, have not escaped, in being born into this earth, the absorption, among their complex cells, of germs at least of all the poison that degrades the mass in any of its members; and the crown of joy in saving others into joy, will descend upon the hearts of those alone who will march bravely to the martyrdom of discovering these latent germs in their own breasts.

She who may be, whose collective destiny it is to be, a vessel that shall hold within itself the fluids of vitality, a guarded Holy Grail, will not hold back because she must fully understand, by reading of her subtler parts, all of the sad distortedness that she inherited in entering this world. Unless the veritable womanly is indeed deeply overlaid in her, she will with the first distinct perception that she gains of the divine intent to use her in new ways of ministration, cast down the offering of herself in complete abnegation at the feet of that holy love, that highest God, that whispers in her heart.

That wave of individual activity and mental energy which begins to pervade so generally the womankind of our day, called the woman's rights movement, gives ample evidence that something stirs within it which at present it fails to deal with. Neither man nor woman have yet begun to understand how this force of the new claims that womanhood asserts is to be met, nor even why it rises, and there is perhaps nothing more remarkable connected with the fact, than the manner in which the world of mankind treats it, as people treat some slowly growing danger in physical nature, with a partial consent to the knowing that it grows, and with a helpless outcry against the possibility of its ravages, but with paralysis from all action except of a negative sort. The direction in which the "advanced" women of the time are plunging, under an impulse which is unmanageable to themselves, by which they flee from the restraints, from the social and domestic tyrannies, and from the injustice of custom, is one which would lead them, could they follow this blind career unchecked, into untold disaster—it would unrivet the very framework of society; for while the application of the principle which formulates itself to their minds, takes shape in claims for freedom in social, scientific, and political activity, that principle itself has root in the unsettled question from which all human life outgrows—the question of the actual relation between man and woman;

and, with characteristic impetuosity, womankind has settled this question to its own satisfaction; deciding, according to the two extremes of feminine nature in which its units may be classed, either that sex must be ignored, or that it may rule in the licence of an animal instinct. The freedom of unhampered self-direction which woman demands, pressed to its logical conclusion, must issue into two opposite social conditions, either one of which would bring death as of ice, or of fire, to the whole human world, but whose antagonism would introduce into it a hell; for on the one hand, the self-sufficing coldness of the moral and intellectual type of woman would withdraw her in ever-increasing disgust from all union with man; while on the other hand, the self-will of the woman who yields to instincts of debased affections, would introduce unutterable confusion into the universal drama. The one class, if they could have their headstrong way, would starve men of all vital elements, the other would drug them with a deadly life; but the conflict between these two classes for supremacy in the domain of social activities, if it could develop fully, would be enough to sweep out the true and the holy, the high and the tender, from the earth-life for ever.

But however mad the career along which the stronger women of this generation permit themselves to be hurled, and however fatal it would be for them to consummate the race they seek to run, the force which stirs them, and overwhelms at first the true balance of their faculties, is a real force and a holy one; and with the spread and increase of its growth throughout terrestrial womanhood, it will correct the evils induced by the sudden start of its first partial development: it is the force of the inner quickening of dormant forms in their spiritual organisms, which pressing to expand throughout the nature of each high-wrought woman, creates the disease of confusion among her superficial faculties, and urges her into the position of a domestic and social revolutionist. She feels with a passionate repulsion that neither her condition, nor the world's condition of the past may continue, that she must fight her way to other standing-ground, no matter where nor how; and she cannot regulate the effort by which she seeks to extricate herself from the old state of things. She cannot regulate it, because she does not yet know what the new is to be like. But within the chaos of what is false, clamorous, crazy, proud, and cold in the woman,

stirred up as the turbidness of pools when the water moves, the still small voice of the real feminine begins to whisper, or will soon begin, imposing calm; and each erring spirit will sink away from the unnatural strife, and attend to the new monition. Ay, God has His finger on the restive woman, though with so soft a pressure that she hardly knows it yet. If He takes her from under the mastership of the masculine predominance; if He eases, by modification of popular opinion, both her physical and mental condition; if He suffers her like an irrational infant to stretch forth and seize each thing that comes within the range of her indiscriminating vision; if He lets her toy and make havoc and sicken with powers thus appropriated,—it is but for a time; till she grows a little more, till she knows a little more, both of her real growth and of her surface foolishness, till she suffers a little more, because her waywardness must thus evaporate, till she renounces in the clear experience of disgust the whole plan and aim of unsexing effort, till she knows the whole futility of tracing hard lines for her conduct or her sentiment. The clutch of man on woman as her taskmaster has been divinely loosened, and partly it has turned her head,—but not for long; for the true Master stands for ever to close the little period of her mistake with the overpowering love. To it, sooner or later, she must yield—to the sense that a high divinity draws her into the bosom of very life, soothes her with its sweetness of parental strength, empowers her with its sweetness of marriage fire; till note by note each previous sense of want and aim is stilled, and the whole scale of former consciousness subsides as a vanished tune, and she loses the obstructing instincts for fixed methods, fixed thoughts, fixed manners of outgiving and outgoing, and consents to the one fixedness which is her power—the inception of the love-currents which are life.

But she who would be woman must be content with this, she must live will-less save for this inception; the whole spread of her desire must be gathered and summed up into this one, the imperative and the unique; for it requires the collective strength of her full organisation to bear the passage through her of this force of God.

The irresistible power of truer emotions will by degrees draw away the woman of the nineteenth century from the stage-boards of publicity, independence, and self-gratification upon which she has scrambled, and she will shrink alike from the immodesty and the anxiety of an unnatural

position. It is the Divine Parents' recall to the wilful and erring one, that she must obey, sinking back into the home of her inner self, into the sweet quietude of absorption there. The first call of the Mother-Father now to the earth daughters, is as the pipe of the good shepherds to collect the scattered flock; for the women most typical of the present era disperse and lose and waste their faculties and their affections—some in foolishness, some in earnestness, but all in ignorance of highest destiny. But how they turn round and hasten back when they are sure within that they are summoned from their phantasies; how the heart guide, when it is purified, makes them forget at once their plans and views, their pleasures and their ambitions, their very wants of any definite possession or idol of the heart or brain or will; how wholly they perceive, when inner seeing dawns, that nothing serves them but to learn to stand between the all-giving God and the all-needing man, in taking and giving forth! How quickly and completely, then, they cease to make selection for their love, defying the All Wisdom they would serve; and with what supreme contentment do they, in new conditions that they gain, grow big each hour with charges of the infinite affections, that take through them their passage to the world of men!

Yes; that which man knows not how to ask of woman, she will learn herself to do—to find and hold her real position in the natural order of the world. As yet the masculine and the feminine natures confront each other in stupid misapprehension or mistrust, mitigated only by their mutual dependence for services or for entertainment. Even among the higher specimens of either sex, it requires on one side or the other, a daring of confidence that is not often upheld in long experience, for them to risk devotion to one another's existence; for one to venture to follow in tow upon the other's every aim and movement; for always this means sacrifice, and sacrifice, though purifying and high, does not appertain to the fuller order that should now descend. But these same men and women will find themselves released from the practical solution of this problem of their mutual duties, as they enter alike into the fulness of the sense of the vast humanness of which they are the parts; as all instinct drops away in each for such partial and fragmentary good as has been hitherto called private, and as intenser private powers to do and be delighted rise in each consciousness with its opening. Men will not fear to trust in women when their impetuous

impulses spring forth at the call of the human need,—women will no longer fear to give an absolute devotion to the careers of men, when these cleave, by their lives, the ways to the whole human happiness. But for one or other to rise upon the wings of the new possibilities for man and woman, joining hands throughout the earth in clasp of perfect comradeship, to grow abreast into the full development of their time, requires the inflow into the human system of more potent vitalities than have visited it heretofore. Such vitalities now begin to make known their presence, building in earthly frames, the while they press upon them, capacities for sustaining more and more of their pure force. Such vitalities approach to train and teach the degraded units of the earth humanity, till their bodies learn to contain the movements of genius and of passion in brain and spirit, until brain and spirit learn to be depositories of keener wisdom and more ardent sentiment than could safely enter them till now. Such vitalities stream into mankind, urging and empowering it, lodging at first in shrivelled cells that quicken and expand at last, and throughout which, fulfilling time, extends the saving and delighting presence of the returned Sympneuma.

CHAPTER XI.

INTELLECT.

WHILE the world, that has upheld itself, as in its last and mightiest wars of power and progress, quivers for a space on high, as now from the crest ridge of its rise it begins to break forth in the glistening line of its leading spirits, into new scatterings of its gathered force that leap to broader levels; it becomes well each one of us, the poor images but the only forms of the diviner manhood, to see whether we spring ahead with the fullest motion of our time.

The gain which that man may make, who lives at the present era, the nature of it, the preparation for it throughout world-history, and the individual conditions for its possession now, have been suggested, and in some measure described and explained, in the foregoing chapters. It has been said how the human being to-day stands out in clear relief of individual will-maturity from the [162] background of his history and his fate, how the whole course of man's recorded past has been connected, athwart its fitful spasms, by the incessant drive of inward human growth, towards retrievement of an old arrest of perfect evolution, and how the moment has been reached which closes the delay of the readmission into earthly life of full human potencies, complete in kind, and free in their activity. It has been hinted that while man may with some enlightenment of his understanding look back upon the past of all his race, he takes nothing now from that review, but what in certain cases may be needful to supplement his still imperfect intuitions.

The more markedly that any one to-day is representative of the age development, the more unheeding will all personal necessity make him, of all the details of earth-doing until now, the more unbiassed and unburdened will he look forth upon the earth, whereto it seems that he has strayed, knowing untaught the truth, the purity, the love from which it has departed; judging by natural sense of time in human processes all the infinite remoteness of its primal pain, burning unhindered and untaught by priest or

sage with native knowledge that his soul has wandered to this desert to give it all its life, glowing by intense and unsought instinct in the contact of all fibres of his conscious dualness of self, with the divine, and high, and sweet creating force, which comes to make him be, and beyond which his faculties refuse to strain, because it comes eternally to answer with all fulness and all rest.

Sufficient experience, not all knowledge, not all power, is the gift now offered; experience that satisfies each conscious demand of the human nature. Man in the pain of old conditions not yet worn away, cries out that he wants, but he does not know truly what it is he wants. He clamours, now for this thing, now for that, according to the peculiarities of his temperament, according to the phase in the general human suffering which he specially reflects, according to the particular images of the unattainable perfection of which his brain receives most ready impress, according to the special negligence in social providence of which he is the victim. One cries for bread, and one for high philosophy, one hungers for sheer ease, and one for the high pressure of wild activity, one asks to live in equable balance of moderate personal development, one asks to be a martyr at the altar of the universe, one demands to possess the whole secret of the Divine, one clamours to assert that he has found the end and the beginning of himself to be all nothing. The million voices that rise out of this human mass, give faithful evidence that man does want, but not that he knows clearly what he wants. We may read upon the perturbed surface of society the fact that a world-need has grown into insufferable dimensions, but we cannot find out there what will still it. For the human intellect at its greatest has infinitely small dimensions in the presence of world—problems, and is a frail and incomplete machinery for gauging the powers that make one human being; moreover, this little clockwork at the present day has overstrained itself, seeking to register what is beyond its scope, till a sense of paralysis creeps about it, and it begins to babble of the limits that are set upon all things, and all existence, by its own relativity.

A century or more ago, reviving and remodelling trains of thought matured by a more ancient period of civilisation, man set himself to indicate the fittest modes of mental effort, and to dissect the impalpable nature of psycho-rational faculty. Meeting the vague results of eighteenth-century

philosophy with clearer apprehension of the limits set upon metaphysical research by the conditioned nature of human sensation and perception, the leaders of more recent intellectualism have changed the venue of the inquisition, to the positive region, where facts and true experience, they say, shall systematically be collated into a solid basis for all useful knowledge. On this plane of observation of the phenomena throughout nature that strike upon that grosser category of the human sense, of which consciousness is most regular and persistent, the wise ones of our time have displayed with infinite pride their scalpel's work, and emphasised with keenest dogmatism its superiority to all previous results of search, on the grounds of the safe limits of usual and normal experience within which it selects its facts; but even here the mastership of facts over the human mind meets once more its vanity of knowledge; for the probings of science reach in all directions those extremes of possibility, where they are arrested by the light of evidence that force acts beyond the point at which the human system can consciously cognise it. The fuller higher natures—those, namely, in whom consciousness is opened into more manifest and delicate degrees—startled at this point, are struck with awe, and say, “We cannot know beyond, for nothing in us that we know is related to that which is beyond;” the narrower and the less used to wonder at strong forces playing in the deep consciousness say, “Here we stop, for that to which we find no relation within the sense of nineteenth-century experience, is not, or at least must be treated as not being; for the true wisdom is to take man at his present stage of growth as representing all that man need be, and that which is not felt, perceived, or otherwise sensed, by the numerical majority of human beings, shall be discarded from the field of general recognition.”

Thus the vanguard of instruction turns back on the multitude that it should lead, spreading despair among it with its cries, “we may not press forward,” or “there is nothing ahead;” and the great mass, in whom even despair cannot still the growing pressure within them, to go on to something new, and true, and comforting, is tortured between the life straining at its core, and the killing wisdom of its miserable rationality.

The true want that man has, that woman has to-day, will prove to be not altogether any of the things for which they cry; neither will they wholly know what this want was before it is stilled, because the thing that has the

perfect power to satisfy the entire range of conscious human faculty from end to end, makes not entrance upon the scene of life through the door of intellectual perception, but through the wide approach of psychical experience.

When streams of vital movement have once flooded the sentient area of the moral nature, projected into it from sources that transcend the power of man to find them, and elude his will to grasp them, but which flow round about him in the universe, awaiting ever but his readiness to receive them; —when these streams flow over from his filled soul, and charge each fibre of sensation throughout his physical construction; then is the time for eagle-eyed mentality to mark their quick transition through its gaping regions, and to be also satisfied.

The records of the intellect introspecting human nature cannot evince a perfect understanding, nor any calm of certainty of this vast subject, so long as in that human nature its greater vastness and its depth, its moral whole, is uncontent. Mind alone, the perfect laboratory for truth, open at either side for access of material and issue of higher form, cannot create the truth by any exercise of observation, perception, or reflection. Mind, looking into heart, cannot discover nor register final or satisfying truth residing there, so long as the heart hungers; neither while it records that there is want, can it affirm *a priori* wherewithal it will be fed. No human knowledge whatsoever is pre-extant to moral-sensational experience, and no experience can be projected backwards upon the moral-sensational organism from the rational, any more than the moral-sensational basis can produce in itself experience by reflection from rational imaginings.

The error of the human intellect to-day, and the error which stands responsible for the most poignant moral sufferings that eat away at the very core of nineteenth-century humanity, is the error of premature application of its vigours. In the pride of its florid development, of the tried temper of its new quality, of its fresh keenness of incision, of its latest grown capability for dealing with the million-sided aspect assumed by the human problem, now that great physical inventions draw far-spread facts at once to ready focus, it has outstripped its region of legitimate dictation, and has sought to make itself the master on those high lands of pure instinctive feeling, from

which it should be fed. Let the world's mind pause here, approaching these with awe, and take its shoes from off its feet; and let each human unit here do so, for the place is holy.

As the preparation has been made with infinite grandeur in physical machineries, for a more perfect life on earth, it has been made not less grandly for the same purpose in the collective human intellectuality. But while each preparation tends unconsciously to the masses towards the loftiest of destinies—the perfecting of universal service, each as yet makes havoc with its blind energies because the moral power tarries. The earthly universe stands all ready, as people look for some expected birth; and every peculiarity that marks the sentiment, the thought, the temper of our time, affords an evidence of how widespread is the dumb instinct of expectation, and how completely absent from the experience of men, is as yet that thing which shall content them. But they may take it; it is under the hand of each one to grasp. Let them "arise and be not afraid," it is here, it has opened its way to the fine earth-spaces, and floods them as the morning light—let men take it in; it is beyond them—yet it will enter; it is greater than their receptive capacities—let them be overcharged; it overstrains the old machinery for thought—let that give way before it; it undermines the standards of right to which a thousand groups have rallied—let them fall; it prizes beneath the relation in which each one holds the others—let that go too; it cuts away the ground for literal fulfilment of any prophecies—let the desire for enactment of events [170] reflecting past conditions vanish. Lift up the gates of all that has been known, and seen, and felt, and thought, and said—ay, and imagined, until now, that it may enter; only make way, all men and every man and woman and young child, only make plain the way, make fair the *tabula rasa*, that true nature may approach, and take possession of all consciousness. Let come the thing we need; win without wooing; take without asking; only expunge from out yourselves the impeding matter, and it will not be possible to hold away from every channel of your conscious being this full experience, whose new force fills the new organism of which unconsciously till now you stood possessed, and satisfies you wholly.

It is true that many people living ask for no new experience. For some their more or less independent sanction of one or other of the existing

religious forms is already satisfying, enables them to suppress the lower tendencies of their own natures, lifts them into increasing knowledge of the divine will, and enables them to accept with equanimity the vicissitudes of life, the sufferings by death, and the prospects of an unknown future. Those who are thus content, while they hold an admirable position in contemporary society, cannot be considered as the special children of the movement, as the products of its most marked forces, nor as the heralds of the next departure.

Neither can those spirits, who for the most part hold themselves as the advanced and the potent of their day, be properly thus considered; for they who put forth the pretension to lead, and who mainly are the most followed and admired, are at this hour not men and women with the hidden fire that propels mind and destiny in the mass, but men and women of the luminous intellect which feeds itself from without, which collates experience, but cannot produce it; which dissects the seats of force, but does not transmit it; which registers, classifies, and averages observable facts and acts, but has no sense prophetic of different possibilities; which is, despite the unquestionable grandeur of its proportions, and the vastly increasing numbers of its possessors, nevertheless that class of intellect which marks the close of a long growth-cycle, and will not produce another. It is the intellect which stands with its back to all the future. Having roots so slightly grounded in the pregnant bowels of the moral nature, it feels itself undisturbed by the mighty embryonic movement there in process, and ignores all that may be, while it delights to look behind, and feed itself to overfulness with the knowledge of what has been already, and vow that by virtue of this compact instruction it knows that nothing different should be expected. The phase into which science has most recently entered cannot be the phase out of which fresh sciences will spring; for science in this novel mood comes to kill nature if she can—comes to forbid that men shall feel in other ways than those she has made note of, and therefore comes arresting, if she can, those new activities which grow from new sensations. Science to-day is so absorbed in investigating that world of past experience to which it ostentatiously confines itself, that it denies the right of fresh experience to exist. It would strangle the future rather than allow the free development of forces with which it has not learnt to deal. That portion of the high

intellectual movement of our day which, though a small portion, is the most remarked, and that part of the science which, though a small part, seizes hold most vigorously of popular imagination, have grown to tyrannies; and intellectuality and science govern now, as Churches and old empires have governed in their time, a race of slaves, and govern also by sheer force. For the fear of contravening the statements and conclusions of the sciences, begins to paralyse the individuality-growth in the larger mass of intelligent people, who dare not give free play to their own pure impulses of intuition and perception, lest they incur the ridicule, censure, or contempt that fall upon those who worship not at the popular shrine.

Yet while the glittering surface of individual mental attainments, like other powers that have gone before it, tends morally to the worship of mere images of life, or tends to chill the whole impulse to every noble worship, and shrivel the instinctive sense of the divine in nature, the real fact exists, and will persist, that the collective intellect of the present race has assumed capacity, and strength, and keenness, which prepare it for its greater future. This, the true genius of the human family, is not that which shines; it is growing quietly to be the form which will receive and redistribute the spiritual powers that are fast germinating now throughout the universal human breast, and makes no claim to power as mind alone.

Thus while the showy attainments of actual head-knowledge dogmatise and tyrannise on the strength of their firm ground of sheer experience, they fail to meet the great wants of the human heart, being afraid to deal with its experiences; and he who would keep his nature free to know in himself all truth of experience possible to man, must learn to stand alone with his own nature; and, while he uses them, he dare not lean upon any props of other's science, nor, at the risk of his whole power to grow, dare he be swayed by any popular drift of belief or thought. He who most isolates himself amid the surface currents of human life, is joined most closely to his fellow-beings in the plane of their deeper nature; for that solidarity of the race which more and more appears Utopian, where the conflicts of existing society cease not to rage, is at the basis of the whole human nature an immutable fact; and the more earnestly that each one probes within himself for his ground-sentiments, to let them have a full and unimpeded play, the

more will the identity of all his lasting needs, with those of all the rest, reveal itself to him.

Men have been claiming and obtaining freedom now century upon century from the hydra-headed monster coercion, and its latest form is the subtlest, the most fascinating, and the most difficult to evade; but each man with the powers that grow within his soul at this new era is match, if he will know it, for all the powers without him; and each one who clears the perfect way of his true self amidst all the mazes of surrounding life, leads out for thousands the powers for which mankind has waited until now.

CHAPTER XII.

THE NEW SOCIOLOGY.

VARIOUS points have been indicated, in the foregoing pages, a recognition of which appears in practice to be indispensable for all those people who would freely handle the forces now abroad in the world and in themselves, for the profit of that world and for their own. It has been asserted that a manifold experience has already begun to demonstrate, with so much regularity as to make it a reasonable basis of further experiment, that the pursuit of individual and universal progress, as a consequence of the imperative demand for it by each human will, is inconceivably facilitated by, is perhaps dependent upon, the intelligent apprehension of such points as, the union of the masculine and feminine forms and forces in beings really human; the free constructive, sustaining, and satisfying play throughout such beings of full God-forces; the antique loss upon the earth, of the full human capacity for receiving the perfect force—the long subsequent inability of the earth-race to regain its nature; its incidental helplessness amidst lower forces acting within and around it; its destiny to complete the protracted length of race re-education by re-attainment in some great future, in each of its individuals, of its full androgynous constitution; the salient importance of the present years which close and open weighty eras, because they mark the full assimilation throughout the race, of forms and forces discharged upon its almost unconscious structures nearly two thousand years ago, and the resulting universal state of preparation for shooting forth new growths from deeper seats of life; the responsibility vested in each human being now, by virtue of the power in him, to be the stage of a new quality of consciousness which dwarfs old senses till they disappear; the claim that each nature makes to extract itself to-day from out all fetters, both of its own and of the universal past, and hold the myriad-formed intricacies of its whole constitution, whatever of itself may give it consciousness, or whatever is called soul, spirit, heart, mind, reason, will, nerves, fluids, or flesh, free to receive all impulses that meet the consciousness as food for pure request for purest life; and the

capability now developing in men and women, for drawing within the hourly and ordinary perceptive range, the companionship of the Sympneuma, which initiates the conscious new departure, of each earthly being. We have discussed the use and nature of that inevitable restriction of the womanly activities on earth which originate in the unknown remoteness of the past, and which begins to vanish; and we have laid repeated stress upon those characteristics of past and present intellectualism, which constitute its power, to impede the human growth that now should supervene. But this is, to all life, as it were, its preface. The mode of living is the great question for the man.

After all the rest has been said, and heard, and felt, and known, and made by repetition into sure experience, comes the true beginning of the life—life that shall be for man and woman the nearest approach that nineteenth-century advancement makes possible to free evolvement, and forth-giving of pure forces from the hidden seats of vitality. Those of us who face our earthly life, and face the world's great future at this hour, primed with these knowings that we have tried and sanctioned; those who rise equipped for the work, the one, the high, the holy, the delighting, equipped with keen distributing throughout the senses of the electric sympneumatic life, receiving vast divineness on gross and subtle sense; equipped with fresh vigours of spontaneous faculty for service delicate or lowly, which transcend imprisonments in creeds, and modes of thought, and reasonings, and personal demands; these, being ready, discover that the natures they now own, dictate relationships to all the human beings in the world which they cannot evade. These people solve by pressure of the love that grows within them, and that they are wholly powerless to repress, the question called the “Social”; they cut it as a last Gordian knot, once and for all. The maintenance in them of the high-flowing seas of sentiment and power, that have become their very life, is incompatible with any thought respecting other men than that which holds them as the sacred charge, to bear which life is given. “I am my brother's keeper,” each one affirms, as now the sum of all his consciousness, as now the stand to which he leaps to hold it; as now the warrant under which he puts forth every energy, and lives his earth-career.

This gradual advance towards the surfaces of earthly manhood, by beings whose forms were locked away in the unknown human depths, is not the sudden work of present years, but the result, now surging upon the horizon of the consciousness, of long growth periods, whose earlier stages cannot readily be traced, but whose action, attaining from time to time a greater freedom in individual cases than it reached in masses, produced the guardians and apostles of all social purity; while its more general influence led races gradually from lower to superior modes of life; from polygamies, which were better than the lowest, to monogamies and asceticisms, which have served till now the best interests of moral effort.

But now it all will change, at first in little numbers, then in increasing groups, and later throughout the masses. The change in the individual will change the all in due and ripening season, so inevitably, that it is useless for one to ask beforehand what will be the nature of the ultimate mass-form. All each one need ask, is that question of himself, whether he feels aught within that marks him as an individual of the earlier number. When that is answered by instinctive affirmation, when he knows that he cannot remain as part of the things that were, then he or she will find without fail that the personal changes which have been described will supervene, and that the other life begins. Then those who stand in tender pure relations to one another, as mothers, fathers, children, brethren, husbands, wives, and friends, will hold all these relations as the various signs of quality in that love by which they interminister, so that junction of love-force may reproduce the superfluent quantities that will go forth to succour through the world. They will make no leverage of the force-combinations arising in these relationships, to drain from the world its powers for individual appropriation. The individual will lose the centripetal tendency of action, and uncoil perforce centrifugally, because that which is within him will expand and will go forth. The conscious presence in each unit, whether of household or of group, of the as yet unseen Sympneuma, urges on every one the manner of discharging all duties of affection, urging imperatively, because the disobedience to its clear monition suppresses its advance upon the plane of hourly experience; and that advance has now become the dearest gain that each one lives to make secure, as representing and initiating all the rest that he should win.

In these mutual positions occupied by the men and women who begin to know themselves as biune, and who rule their lives by the clear intuitions that arise in this biunity, it will often be found that no provision is made for the continuance of earth-peopling after the fashion of the past. The instinct for it will have fallen utterly away, and they will be unable to revive any phantom of the experience it gave. The faithful and inseverable companionships which will represent in outer forms of life the sacred facts of the inner, will still exist with increase of worth to man and woman, but often with entire innocence of the relationship of person which would maintain in a painful activity the currents of the decaying unisexual layers of either frame; a partial suspension of race-reproduction is in fact a possibility that may become incidental upon the many changes in the physical constitution of man, which already begin to occur. To pause at least in assuming such grave responsibilities as are involved by transmitting to others, an organism which is the conscious seat of an extraordinary revolution, becomes to many a necessity of the hour: while the sense that retrievement from sin and misery for the present millions, is better than the increase of population, will more and more develop, and will cease to be startling to people in whom preservative and constructive forces so distinctively strengthen, as to point to the inevitable possession, in no distant future, by human beings of the power of greatly extending the length of the terrestrial career.

The reasons for this may be readily apprehended if we remember that the semi-animal layer that encompasses man's form is now in process of slow extinction, and that man has reached a phase in which at last he may safely forbid activities to enter it from the outer and surrounding world, because his inner growth can now at last transmit to his external, the vigours that will suffice to regulate accretions of terrestrial particles for terrestrial living. The outgrowth of the sympneumatic frame brings him at this day to the point where he may begin to grow as pure and simple man, and where the sensations of dual growth may engender in either sex the waning of all old sense, and by their fresh intensity push far behind them all dependence on experiences that fade. The men and women who now lead forth this type, that will spread and grow till it includes all men in distant future, are each one married to that spirit which makes their completion as units of a real

humanity, and know no longer any of the unrest, the want, that arose from uncompleted humanness.

Our time begins the time which will fulfil all that was true in yearnings, and predictions, and idealisms, which have held aloft the hope of men till now. No marvel that we note as a new fact of life, begins its being now, although it surges now perhaps for the first time upon surface-perceptions. The central and most pregnant and most prophetic fact which growth of sense permits us to cognise—the presence in outer organism of the Sympneuma's person—has, like all the rest, been a fact slowly growing throughout human history during time-spaces that we cannot accurately measure; but its slow growth for recent centuries has been in fact the growth of that form-system, throughout each organic being, in which the residence could become ever more possible and more complete, of moral force.

As each great teacher of the most ancient world set forth his truth in simple precept, that outlives its weighting of metaphysical phantasm, it marked in the nation that received it a faint revival, in the inner layers of person, of those shrivelled and dead organisms which indicated the banishment of the completing being from within; for every stage in the lingering moral advancement became a possibility, solely by virtue of the faint but gradual resuscitation throughout human beings, of deep concealed structural formations, having, because of their bisexual nature, capacity for making some response to the divine vitality, —in other words, of making distant series of weakly growths towards the resumption of natural human conditions.

Throughout the spaces of man-history which, being partially recorded, represent to the ordinary mind the whole of history, the separated beings that have peopled earth, all men-halves or women-halves of beings, have possessed within their apparent elements unimagined forms; possessed, so to speak, their suspended humanness. If any one nature gave evidence, by the showing or receiving of a new degree of moral truth, that these forms stirred with a little accession of vitality, it was because on those deep planes, concealed from consciousness, the sympneumatic being quivered in interflow with the complement to receive the sacred impingement. The

secret action which has been the mainspring of all human life, is this growing action in the depths where man is sympneumatic; in those depths, that is to say, where his being has its normal access to the completing sex-being that is one with him; and because of this action, man, unlike the animal, presses slowly, painfully, but surely on, towards a distant but unfailing standard of perfection in morals, understanding, and external forms of life—man yearns, remembers, civilises, hopes, and cannot long take rest; knows that he knows not, and goes seeking ever and performs unceasingly however blindly, making and correcting, and destroying to recombine, and always gaining how much soever he may lose. Because of this secret pressure in all human beings towards an unknown condition of higher humanness, there has existed at all times in greater or lesser degrees of intensity, some movement throughout the collective intellectuality and morality which have never wholly stagnated.

In the earlier times known to history, the progress of humanity moved forward slowly and fitfully, as we know, and always partially in regard to the whole mass of the earth-peopling. The marvel was that it should move at all; that creatures all part constituted, split from the half of what by true nature they were, should retain capacity whatsoever, for putting forth upon a stage of abnormalised life-conditions, any of the powers that belong to divinely human organisms. The wonder is that a quality of life in any degree or manner human, went forth into the world through the natures of our earlier ancestors, not that it found its way out to existing conditions, to modify them, charged with the weakness, grossness, and viciousness, inherent in their surface-natures through which it worked. That a teacher taught, was marvellous, not that some part of what he taught bred error and illusion; that a hierarch ruled, not that he could not institute a lasting order; that a monarch conquered, not that he could only do it with ferocity and fraud; that, in a word, the human force could make itself in any manner felt, not that it was imperfect. It should not be matter for surprise that just and truer order has so lately begun to show itself on the field of societary life, for the constituent parts of that society have been divided halves of human beings, and the degree in which life-forces were elaborated lurked in such deep recesses of the personalities of men, and was so overlaid by that inheritance of debased elements which constituted the outer mind and body,

that true life-currents became exceedingly attenuated before they applied themselves to external circumstance through thought and speech and action; and this actual elaboration of the life-force cannot occur except at the profound regions of the personality, because there is no generation of man-force but in that interplay of the so-called male and female human principles, which is the original reality of marriage.

But the purity and completeness of the divine outgoing upon the world through the injured human organisation, was marred more deeply still by that fact which has been discussed in a previous chapter, that the degradation of women in their divorce from the original completeness, and of men in that divorce, was of a different kind; men being deprived in all the outer formations of their constitution of the indwelling feminine inspiration; women being shorn of an encompassing masculine atmosphere, and having been made in consequence torpid to the movement from their deeper interiors of the divine vitalities, which they could no longer, for lack of outer medium, properly transmit beyond them. The manhood of which we have had cognisance in the past experience of our earth, was deprived throughout that upper organism, mainly its seat of consciousness, of any feminine influence, but radiated its vitalities freely through outer life; while the visible womanhood of the world was a chrysalis. Thus human activities have been necessarily almost exclusively male—half human in point of fact—besides being admixed with the grossness of brute vitality; and woman has been bound in swathing-clothes to prevent her from growing by inward absorption of poison, until resumption of her male protections could prepare about her the form to hold divine growths developing from within.

Any one who has been able by earnest devotion to highest known principles in themselves at this day, to draw towards external consciousness some part of that racial development which characterises the time, will be at least dimly aware of the infinite difference between the bi-humanness to which we tend, and the deformity of our past condition. Man to-day, if he has gained no more, has gained a power by which he sees in himself an image of what man might be, and sees the travesty of man, that man has been. Ideals of human destiny and duty formulate now upon his mental sense, that have not the vapoury quality of poetised aspirings, but have the purity of beauty; that have not the fettering debasedness of material

cravings, but have the strength of truth. The race which has begun now to grow upon the earth, knows in every fibre how inexpressibly unhuman the race has been, and yet stands in awe before the miracle that deep down at the heart of this monstrosity, the germ divine resided ceaselessly, and shot forth straggling outgrowths that have fed the world withal.

CHAPTER XIII.

THE NEW FACULTY.

WHEN the sympneumatic consciousness, however faintly sensible, has taken possession of the individuality, it modifies the aspect of the past world-history to every one almost as much as it changes his appreciation of present necessities and aims; for the insight gained, by personal sensation throughout an inner region in every faculty of body and spirit, gives at once the key to numberless facts that have not hitherto seemed capable of distinct explanation.

There is an actual condition, vastly prevalent now throughout the peopling of the globe, which will by slow degrees force itself out into the region of external observation; a condition of the earth-man, to which as man, not alone as individual, he has been growing since unknown time; a condition which is a marked stage in the growth towards that perfectness of his race, in which he cannot disbelieve without weakening his own little growth-opportunity; a condition for which many may be the more ready, but for which all are rapidly preparing; a condition which now, while it opens upon a fresh degree of vigorous consciousness, where self-knowledge was dull or wholly dormant before, gives at first that wondrous knowledge of which we have spoken—knowledge of fresh accession in the divine approach to human beings, and of the sympneumatic presence, and also gives in time to each man, in the spiritual, moral, intellectual, and physical strength which is rapidly developing, the faculty of unharmed and conscious presence in that region, to which reference has been made above, as the subsurface region in men and the rest of nature.

Man, who now perceives of the divine existence so much of it attempered and related to his little faculties, as with increased capacities he now may bear to know, meets that divineness, as it were, behind the scenes, as compared to the meeting with it that until now was possible. The purer presence of his glowing mate he meets in like increase of every acute sense behind the scenes; and there, too, with eyes, ears, touch, and every other

conscious sense of outer and inner organism, connected and alert, he understands what was behind the scenes of old traditions and old facts of all past history. Man of the coming age, with this mighty treble faculty that evolves in him, the perception of his intervolutions in his greater inner nature with God, the Sympneuma, and mankind, lives what to man past would have seemed a double life—an outer and an inner, the one not less sensational than the other; and the depth and extent of this inner life not only constitute a second sight, a second touch, a second hearing, a second understanding, a second morality, as regular and daily facts of normal existence, but establish an intensity of experience that reveals the weak and partial character of that premature acquaintance with subsurface conditions which created in the past all occult, mystical, or apparently supernatural phenomena.

That countless races of lowest conceivable human type, devoid of most powers save that of wresting subsistence from inhospitable earth, and of banding together for defence against the brutes, represented humanity during immeasurable cycles of time, has been faithfully demonstrated by the improved intelligence of recent investigators. The remnants of information that have been traced within the earth's deposit concerning the prehistoric peoples, reveal the wondrous slowness of early human evolution after the human body had become so fully animalised as to be the subject of death, while man's improvement kept a restrained pace with the geological and climacteric changes which it would have destroyed him to outstrip; and they reveal not less the sureness than the slowness of evolution in the true germ in man, the inevitable pressure of period upon period, which gave to each succeeding one some gain beyond the last of power over earth and beast, with increased means of protecting the human frame from the warring forces that encompassed it. Yet during these long cycles, the overlay of humanness was gross in a degree that it is pitiable to consider. The thickening of the extraneous frame, drawn from the mineral, vegetable, and animal regions, had been consummated; and, saving that a slender thread of tradition seems to have survived in a certain portion of the world, of some great origin from which mankind before the depositary periods was degraded (receiving later form in the most ancient statements of many faiths), man's consciousness during the pleistocene and succeeding periods

must have been limited to the utmost grossness of surface life, and to some rough instinct by which his hidden will dictated darkly the human duty to improve. The man-woman form in its separation lay indeed deep buried and compressed at the germ-centres of organic particles; slumbering, yet not dead; for severed, as in every case it was, male half from female half, each residing, if in the ultimate degree, in a different form, it nevertheless maintained its constituent existence as duality, forming throughout these hidden centres of the organic human world a connected and interflowing world of inner essences, in which the severed sojourners in parted frames united, and from which the struggling fountains of pure humanness sent forth through the debased structures of apparent mankind, those movements from the divine vital source which dual structure alone can instantly receive and transmit.

It was a true saying that “there is nothing hidden which shall not be revealed,” and ever truer with every succession of fresh perceptive power in growing man; for nothing marks a new truth—that is to say, a larger manner of viewing nature than men had before—so much as the summons that it sends forth to all past facts of life to array themselves before it for review. Therefore, since man has known mankind reflectively and critically, there has never been a time when he called so imperatively upon all events, and actions, and impressions of world-history to stand forth and be seen with quickened eye, as now; for never before was an occasion when each man became, as he is now becoming, the subject of so great a change as that which both dualises his consciousness and the field of his sensation and observation. This juncture, when he is once fully and clearly sensible of its action upon him, obliges him to revise every detail of information that he previously held by virtue of his former and others' former faculties. The man possessed of the play of electric sympneumatic motions throughout both fine and coarser sense, is unable to turn aside, like votaries of some special aptitude, from any phenomenon of human experience, however intangible or however remote: he is obliged to rearrange each in his museum of knowledges, and complete his collection to the utmost of his power; because the larger view he has of natural facts gives altered and completer explanation of everything he has before observed; and because his larger love for nature in man forbids him to exclude from this

rejudgment of universal things, any fact that has been cause or effect, influence or result, in human life. He rejudges, too, the more inquisitorially, the more uncompromisingly, because his higher attitude of understanding makes him command the facts of the past with a facility which surprises him, and that from it he sees far less the error in effete truths than larger truth accounting for that error. He seizes now, because of beauties that impinge upon his improved senses, the artist's instruments, and takes the blocks of stone that were men's idols, not to break the mass in useless pieces, but to chisel surfaces away, and shape and alter till he has found the form, and leaves it standing, which may match more nearly than the shapeless rock the image of his thought.

Therefore we can do more to-day than dissect and criticise old myths and faiths, and renderings of remote events, in order to reject them merely; we can eliminate a form of truth that was within, which will be the form appropriate to that deeper perception of nature to which we grow, to that increase of insight into the vastness of life whose further vastnesses transcend entirely the scope of every earthly faculty to probe them. But while from our novel breadth of consciousness we read the world afresh, from the uncertainties of antiquated myths to the positive generalisations of recent science, we read it with increase of wonderment, of tenderness and pity, as we mark throughout it all, the story of this finer humanness in man struggling to persist amid the fearful odds of the animal element that concealed it, and held open channels of approach to it from all the regions of discordant life in the inner spaces throughout this globe.

Definite religious traditions enter our retrospect with the Egyptian papyri, the Aryan literature, and the Chaldean records; while later, in the writings ascribed to Moses, we have repetition and readaptation of many of the cosmical ideas contained in these, although an absence of all allusion to the higher beauties of scattered truth with which the Hebrew priest of On, the deeply instructed and the marvellously gifted, was doubtless well acquainted, but which it must be supposed that he omitted from the selection of his wide learning, when he adapted this to the guidance and terrestrial salvation of his degraded people, and when he turned the full wealth and vigour of his genius to the construction of that framework of life-laws, within whose protection a fragment of the human race might

purify itself from idolatries into which the whole had fallen. But throughout the vast and lofty regions of thought and speculation in which pre-Mosaic traditions move, and while they handle there in deep antiquities of unrecorded civilisations such vital matter as the origin of earth and stars and souls, and after immortality, and divine incarnation upon earth by which men may be justified, there reigns, as there reigned later throughout the lower twilight region of earthly Mosaic teaching, an utter silence on the most human subject—the subject of the inner and eternal relation of masculine and feminine in human beings. Already the whole understanding of life, except for some vague fragments that we have before noticed, is male understanding of a male world. If femininity is any part of the universal problem, it is a part which is left unapproached. Where the practical wisdom of Moses is obliged to meet it, it meets it only on the surface of existence, dictating surface conduct. As we consider human history during the slow centuries when the divine evolving force focussed upon the grossly organised Hebrew people to prepare new leverage for stronger outgrowth, and as we review the materials for history during the dateless anterior spaces, we learn that throughout the world gross darkness reigned upon one half of human life, and complete silence of thought or wonder as to the Divine intent in the making of woman. The outgiving of goodness, truth, thought, power in all existence, was through man as men. The female function in life was animal—that is to say, derived from the surface crust alone. And no wonder; for as above observed, the abnormalised woman of the most ancient periods was a thing that, in defence of all humanness in each half of mankind, had to be held suppressed, being as to her surface personality a too ready medium for the projection upon social life of low spiritual current.

That the early transcribers and adapters of world-truth, that the antique lawgivers, poets, and seers, should have perceived, and understood, and felt, and aspired even as they did, living at a time when the woman-half of the human population of the earth, was mentally and spiritually useless, and when they themselves had no other consciousness than of their masculine identity, is marvellous to consider; that truth in any forms or fragments should persist, would seem incredible among a race of which the half lay dormant. But we know the secret now. Deep in the interior sanctuaries of

each organism, far withdrawn from those superficial spaces upon which consciousness hovered, man-spirit communed with twin woman-spirit, interchanging vital current where that interchange represented the faculty of unalloyed humanness to vibrate in the divine radiation. The surface formations constituting the visible earth man or woman covered and concealed this holy thing within, at the times of earliest history, as with a mountain of compact deposit, which, during the thousands of years of subsequent race-history, has been undergoing a steady process of slow attenuation; while every period of this attenuating process has marked its advent by the production of some powerful leader or teacher of large communities. It was that hidden essence in men whose names have not survived, which, dwelling in the pure deep regions where access of human souls to the perfections of the high universal life had not been severed, that pushed forth vital rays through superincumbent impediment upon the outer intellect, and enabled writers or compilers of such majestic productions as the 'Funereal Ritual of Ancient Egypt' and the Vedic hymns to do their work for man.

And thus, though genius for so many centuries broke forth volcano-like, because of necessary paralysis upon all women, through men alone, the active potency in all such spontaneity of moral or intellectual instinct held a biune quality, for it issued from the mighty realms of pure existence where the human, like the divine, is male and female both. And this is why, in all ages, the great teachers, moralists, and founders of new departure in life and thought (though for the most part, through acutely sensitive organisations, familiar with the inspirations which are readily derivable by such natures from the intermediate regions of earth's spaces, and the human spirits pervading them) have always ignored as unimportant the mere faculty of spirit seership; have held themselves above the credulity which it excites, and independent of the support that such credulity offers; and have sent forth their visions of truth with the simplicity, directness, and vigour in which they received them; aware that such naked challenge for the world's acceptance would draw more deep response than weak appeals propped on the supernatural. The calls to mankind of men truly great have been the conscious notes echoed from the unconscious sympneumatic depths, seeking re-echo in the deep breasts of others. The followers of teachers, the

votaries of after-religions, have always had a tendency to point to what they thought a transcendental sanction of belief and practice; but the utterance, and the proving, and the living forth of each great reinforcement of truth-perception by its author, issued in fearless isolation, from deeper faculties than those which gave him access to the relatively surface-regions of spirit-life.

The great personalities that soar before our retrospect, above millions that they have taught and influenced, professed no lower inspiration than that which issued through a conscious faculty of communion with the Divine; and the tendency of all religionists to establish a necessary connection between truths and supernatural occurrences, is due only to the fact that the recipients of the moral thought of these great men were incapable of absorbing its full and sufficing force, and in the poverty of their apprehensive capacity reinforced their believing power by constant reference to the acquaintance evinced by the leader, and by his more gifted followers, with the inner forces of nature and humanity.

The subsidiary faculties of vision, and other sensation, within the subsurface, or so-called spiritual degree of existence, has been a phenomenon though of irregular yet of universal occurrence, with a marked tendency to accompany the operations of highly and delicately strung organisations. It has appeared irregularly, because, though fact, it partakes of the nature of disease, being incidental to the abnormal general condition of earth-humanity, and a dangerous though often indispensable method of obtaining results which without it would be lost. The caprice of its action, and its usual independence of human volition, have attracted about it the halo of marvellousness; and in proportion as man (who must love most that which expands and strains his faculties the most) is unable to fill his soul with the clear and glowing currents of holy wisdom, does he dwell instead upon the phenomena which evidence the vicinity of the inner world of mere spiritual life, and the more do these phenomena become to him, in default of intuitive truth, the evidences of imaginary truth.

But the great emotion of sanction moves universally and eternally in human bosoms for such truths as issued forth through Zoroaster, Moses, Confucius, Sakya Muni, Socrates, Christ, and others, and is in no wise

dependent on any of the methods which they may have used for otherwise assisting their fellow-beings, nor on any occurrences of apparently marvellous character, which may have accompanied the after-teachings of their adherents. Because Moses in order to compass a given end, utilised under the inspiration of Divine intuition many forces in external and subsurface nature, not understood by his contemporaries, and worked out his high and persistent aim through operations termed miraculous, he added by these labours nothing to that truth which the gigantic effort of his life was made to establish—the truth that God was God—which he drew forth alike from his clear intuitions and from the rotted remains of past traditions, and to hold which he moulded a tough form of nationality made of that Semitic race, whose peculiar denseness of moral structure saved them, at that time of general human infestation by lawless spirits, from the worst temptations to moral filth to which the rest of the world were hopelessly exposed. It added nothing to the riper truth that all humanity being beloved of God, should live in love together; that One from Nazareth, the best beloved of all hearts that worship at the shrine of human brotherhood, put forth excessive skill and knowledge in the curing of the miserable and the control of the spirit beings that annoyed their minds and bodies. This was the obvious work, because the nearest, for his daily performance—where the need was around him, and the power within him; but the truth rested not for existence on the work.

It is time that we learn to dissociate the mutual dependence of the high truths, termed religious or philosophical, and phenomena termed marvellous or supernatural. For that essence in all strong and genuine utterance by which it has from time to time opened a fresh career of human perception and action, does not change nor weaken; is simple verity of God's nature throughout the universe of men and things; and is as good, with its fresh beauty and delightsomeness, as food for every human soul to-day, as it was in the ancient ages, when its indestructible ray glittered amidst the coarse environments of a grosser and darker world. This severance of truth from phenomena is necessary, because the mental association of truths with wonderful actions has a tendency to lead us into two classes of error—the error of awarding that reverence to events and actions which should only be given to the pure truths, and the error of

rejecting truth when events and actions closely associated with its promulgation or maintenance cease to be interesting. The one error has too commonly accompanied all religious developments to require emphasising; the other is not yet sufficiently recognised by well-meaning and intelligent seekers for truth at the present day, who perceive the impossibility of accurately verifying the traditional accounts of most of those events and actions, which strict adherents of all religions insist upon associating so inseverably with the truth of idea buried in their several creeds, and who in their disgust of the study of the phenomena, refuse to recognise that divine approach to humanity which at all ages took place in the insemination of a truth-idea. The human being that ignores any of the Divine operation in the past of his world suffers from that ignorance grievous harm. He lies unconsciously, like one who, being insane, should say, “I was not suckled at my mother's breast, and was not nurtured by her love.” It is not possible as a unit in present humanity to run with complete advantage the terrestrial career, profiting, as by necessity each such unit does, in body, mind, and spirit, by that rich accumulation now present throughout human life of facilities for what is good, and without loss of spiritual, mental, and physical completeness, to deny the lightnings that have quivered from time to time throughout the moral world since old historic ages, setting the human breast aflame and making each time a mighty stride towards the conditions which are our present heritage. The very power to probe and criticise the past in which the man of modern generations glories, is like all the other conditions typical of his period, his inheritance of built-up deposits in the outer human system, left by all previous evolutions of his race, and these slow evolutions have been fed by percolations into mankind of that moral genius, which was the kernel and the animation of every great religious teaching. And most of all are those in whom the growth occurs of inner sympneumatic union, obliged thus to re-read the history of philosophies, and faiths, and moral legislations, that they may trace with awe and new delight the radiant current through the human story of the Divine impulsings, and further because, by reason of this sight, this touch, this hearing, this sensation, that they acquire in their subsurface region, whereby they obtain contact with the inner life of beings and the inner layers of things, they find that they possess a growing faculty of critical analysis, which they are driven to apply to past and present facts.

As each man when he has grown to the possession of adult faculties understands retrospectively the germinating and confused processes of his childish mental growth, each one of us may look behind at the remoter and greater childhood which belonged to us as race, and pierce with the inner faculties that we now acquire, into the secret movements which produced among the men of ancient times their outer actions, their surface thought, and their conscious spiritual instinct. It is because a different region, an inner layer of the men of the latter part of the nineteenth century, has pushed itself forth upon the domain of clear external consciousness, connecting itself thereby with the more superficial shell previously constituting the outer earthly man; it is because this swelling growth issues from depths in the constituent cells of the human frame, which at the period of ancient histories were, it is true, deeply concealed beneath the level of outer knowledge, but from which all gleams of genius sprang; it is because man, the one vast miracle of nature, is in himself within these realms, which once were hidden but are now revealed, wholly himself, biune and pure, not brute-like and not blind, that he, evolving now, reviews the men of the old past, and studying them, sees down below their surface, where, in their intermediate spaces, they were the victims of the spirits animating the world-spaces with which theirs connected; and sees still further down into the depths of inmost vital movement, where there was silence at those times, but where uninjured humanness, from its inaccessible place, propelled unceasingly its slow advance throughout unnumbered centuries.

CHAPTER XIV.

SPIRITUAL PHENOMENA.

THERE is a class of experience with which people, in whom the dual condition strengthens, become more and more familiar, and by the light of which their comprehension of the earlier periods of moral progression on the globe is more and more facilitated. It is that class of experience which is normal to the phase of human development now under discussion, but of which we have had from time immemorial abnormal antitype in magic, mediumship, spiritism, and cognate phenomena. It is almost impossible to draw the dividing line between the proper and the improper, the lawful and the unlawful, the elevating and the degrading, in judging whether of the recent or the older manifestation in man, of these uncertain faculties upon which he admits the play of human beings not attached to the outer earth, or by which he utilizes the subtler forces in impersonal nature; for, like physical malady, this malady of the spirit has represented the effort of nature to escape the greater harm, while at the same time its character has been distinctly that of disease.

When poison, abstraction of heat, or other causes disturb the functions of man's physical system, the instinctive effort of his fluids to concentrate vitality in the depleted direction, eludes in its impetuosity that control by the nervous system which is necessary to health. Yet where man sojourns amid forces which carry in the life with which they feed him, the ever-present germs of fatality, this resentment of the body at devitalising attack is its necessary protection; and the cure by malady is effected, because in that rapid reaction of the injured fluids after partial impediment of their activity, they establish, by exaggeration of vibratory movement, a connection between themselves and the higher potencies of nature; while in this struggle for a curative hypervitalisation it is often necessary to assist them by the introduction into the system of those hypervitalised vegetable and mineral substances, known to be medicinal and often poisonous; and the

consumption of tissue required for the circulation of this excessive movement constantly destroys the frame.

By an analogous process, man's spirit, his inner and more delicate body confined in compressing flesh, rebounds at the chilling or empoisoning action projected upon it, where it holds tenure on the field of consciousness, from the doubting or the erring intellectual apparatus, and by exaggeration of its vibratory movement establishes a contact with vibrating life throughout the ethereal but formidable realms of the subsurface or spirit world, which lines the forms of men and things in and about the earth. The accession of potent and delicate vitality drawn thus to the levels of the human consciousness works curatively, if measure in its action can be maintained, by replenishing the consciousness with hypersensational experience of the vicinity of finer degrees of life. For such purpose visions, second-sight, prophecy, cure, coercion of physical elements, and apparent miracle by the dynamism of touch, &c., have been permissible, and even needful, for the maintenance of an appropriate degree of moral conviction, by experience, of the existence of the mighty spirit in man, and the measureless universe of which he forms a part. But when, by reason of mistaken or ignoble direction of the will, or organic feebleness, the regulation, within the strictly desirable limits of spirit-force thus evoked, is rendered impossible, there occurs as the result of mediumistic experiences, and in exact analogy with the more purely physical process of disease, that wear of tissue which is observable in the more delicate formations of the organism, as moral distress, weakness or error, mental excitability, depression, or distortion; among the less delicate, as reduction of nervous power, the resulting maladies, or death. Thus has the conscious, irregular, abnormal, and inevitable contact with subsurface existence been always a two-edged sword, trenching the evil and the good, and thus has it magnified the power of the greatest and the lowest among men. Thus among its results appear indiscriminately works of high beneficence and foulest tyranny, exquisite and pure trances and magical sorceries, the charm of delicate mysticism, the gloom of gross occultism,—powers which, like the sea, both carry and engulf, and like the flames, serve and consume.

In view of this aspect of the class of phenomena in question, we regard with leniency their presence in the human nature of the past, and are

obliged to refrain from passing dogmatic judgment upon them, as consisting wholly either of inspiration or of infestation. Again, it is impossible to stand in human life to-day with any advanced degree of the new volume and quality of consciousness which we describe as sympneumatic, without being aware that in time the universal consummation of this development will expose every mystery issuing from the subsurface degrees to the broad daylight, and leave the whole range of the spirit or subsurface world as an open book, old and disused. For the life of the future in all its experiences will pivot upon a more solid and deeper foundation.

Nevertheless we are obliged at the present day to deal with ourselves, and direct our growth, as belonging to a difficult and transitional period, which may extend itself into great length of historic time before the large masses of the globe peopling have learnt the new lesson which divinely comes, and have grown familiar with their new heritage of diviner natures; and during these times of transition men and women will constantly find that they are obliged to face the question for themselves personally, of how much in their own acuter experiences of sense-emotion is infestation, and how much inspiration; they will in increasing numbers be hurled by moral responsibility into the decision to which of the countless currents that stir their sense they shall yield response, or which resist; for the generation of our great transition has entered already upon a refining process in the external constitution, which induces a confusing, alarming, and hazardous acquaintance with forces in the subsurface world, that humanity must now conquer and regulate. People will be now brought into daily doubt as to how they should deal with faculties of emotion, aspiration, dreaming, hearing, touch, sight, by which they are present in an inner and more potent world than the outer. They will be agonised with inability to discern which part of this power is true gain and growth, and which part is the sign of weak enslavement by mere spirits. All those in whom the Divine presence becomes at first most emphatic, will be unable to arrest in themselves the phenomenon of passionately powerful sensation throughout both moral and physical organisation. If they arrest it, the body, in the conflict of force, will die; yet the mere presence in many persons of this intenser form of vital intuition will be accompanied by the temporary exposure to a condition of general delicacy, which, if not amounting to mediumistic states, will be akin

to them, and beyond which the person may not, all at once, be able to pass to the deeper state of calm and strong and clear perceptive intromission into the plane of life within all things, which, once reached, pours forth upon the full and open consciousness in unbroken streams. The sicklier insight confined to spirit-regions is inconstant, and has a tendency to be accompanied with disconnection of outer and inner consciousness. The gift of seeing and of knowing all that exists behind the curtain that has hung before true nature, grows slowly, but cannot lose its growth, and displays its constant activity throughout the longest and fullest range of consciousness, which the man may have developed; issuing from the deepest, and ultimating instantly upon the most external.

Unless people prefer to close their eyes to the possibility of rising individually and collectively into better conditions, unless they choose to assume that they already understand the finality of human possibilities on earth; unless with this conviction they watchfully suppress the first buddings of internal moral life that outstrips the mere instinct of personal expediency, their being will inevitably be stirred, and often, despite every effort for inertness, by the keen life-movement that pervades the globe, and the experiences that ensue will be at first often productive of the difficulty above mentioned, of discerning between the good and the bad among them. Nevertheless, each experimentalist has sure protection at command. Great nature, which is wooing him to test her in her finer intricacies, and become at home in her more solemn depths, works still through laws by which she safely guides him if he will keep them. He need not be afraid to offer the unreserved obedience of all his faculties to her full influence. He will be safe from the only ill that humanness should fear,—the ill of hindering divine operation through him,—no matter how serious or how many may be the minor dangers which he incurs, by giving access perchance to unruly and disturbing forces, when he would open the doors of moral sensation to the higher regions of active force; he will be safe, buoyed by vast universes of support and power, despite all errors of his understanding, and his sick organism, provided one thing,—that he obey the fundamental law of nature in him, in him the little microcosm of greater nature, the law of seeking only always the good of all the world. For the determination to appertain to universal and not to private service, obliges each man to sift the forces that

act in him, and judge of them according to their value to the human world at large. This examination and this judgment breed in him, in a degree proportioned to his singleness of purpose and manly determination, unspeakable disgust and indignation with all those of his instincts which impair devotion to the widest human interests, and that contract his powers within self-interestedness. This mighty remonstrance of his true self forces him into the conflict alluded to in the earlier chapters; which is in fact the training upon which he enters to perfect his skill in guarding his purer human development against overgrowth by influences which work throughout the remains of his animal inheritance.

That man's love for his neighbour should be equal to self-love was a truism of all ancient morality, including the Mosaic. When the wider idea was first presented to the world, that the profession and practice of such love was the one object worthy to be lived for to the exclusion of all others, and that it was worth the sacrifice of life—society and priestcraft, government and learning, alike alarmed, rose up, and, like a nest of hornets disturbed, put the intruder on their domains to death. But as to do and die has the power of a million voices, the thought prevailed, and men grew to it slowly throughout many centuries. Even to-day they have not wholly found the way of living the life they honour, and the slow work of eighteen hundred years waits yet its perfect consummation among men. And that is coming; for the rough-blocked creed, that was yet too subtle for the mental grasp of a world swayed by Roman empire, imposes itself on the mentality of modern men in higher form again; this time there is no question whether or not to love his kind is good for man, whether or not to live or die for truth and love is good; for man, despite his failures, strives already for these ends. The proposition now with which the deepest intuitions of all ardent natures challenge the world, to test and prove it in experience, is that the absoluteness of human nature constitutes throughout the world one thing, not many; that therefore no men as units or as groups can sustain within themselves active forces issuing from another motive than one humanitarian, without impairing the quality of their humanness.

This is the law under the protection of which those bands may stand enrolled in confidence, who being ready to become subjects of all the vividness and depth in sense and sentiment that new developments imply,

are exposed by this unreserved desire for inmost knowledge to participation in the intermediate knowledge which would otherwise mislead them; for the soldiers of the unity of men, in resisting and suppressing what appear their individual errors, make conquest in that domain of life immediately pervading the external, from which dehumanised influence issues. A finer quality of nature broods above the earth at this fresh crisis-hour, and penetrates the race. The sensible sign of this life-infiltration lies for each individual in his increasing faculty for deepening and enlarging the field of consciousness, until it opens up the spaces where the lost delights of biune entity make play and inspiration; while pains and grief and combats that are incidental to the acutely sensitised conditions thus attained, are but as stings and thrusts that mark his progress as he gains mastery once and for all throughout the subsurface world, the source, but lessening source, of every earthly pain.

It is by these acts of conquest that man, whose epoch is fast out-stripping all need for his spirit of spiritualistic experience, and for his body of cure by disease, man, whose epoch provides him therefore with a stronger natural spirituality than aught in the supernatural, and a science to watch and prevent, that is better than the struggle of malady, gains mastership of the occult, the sentimental, the transcendental; and it is by the thorough acquaintance through opened senses now forced upon him with the subsurface world, which has controlled our world since unknown time, that this man, renewed by self-judgment, self-ordeal, and self-knowledge, into new manhood, reviews the acts and utterances of men from earliest to present times, and that with mild and penetrating glance he marks in every person, act, event, and age, the clash of true human instinct, evolving painfully, with the obsessions that have held sway over the outward minds and beings of men. To him the whole human story reads in perfect unity as a current of unceasing development, varying, it is true, in its intensity, but driving continuously forwards the normal growth-current of the normal human creature, forcing its painful way along the vast epochs of time through crushing impediment of unhuman condition accreted upon man.

The whole historic life of our planet thus resolves itself into inspiration and obsession; inspiration in and through that which is real in men, obsession in and through their earth-borrowed outer organism. That which

was more vaguely called the conflict of good and evil, of light and darkness, of virtue and sin, is thus not only more clearly defined, but this simple definition accounts simply for all the phenomena of human life, and we of this century become the first of all the vast posterities of ancient peoples, who can with justice make examination either of deeds or aims of those who made our histories.

CHAPTER XV.

THE LATENT MANHOOD.

THE first need of ancient communities after it became possible with the modified climacteric condition of the earth, and their commensurate intelligence, for them to exercise such self-protection as ensured their increase, was for some one among them gifted with stronger faculties than the rest, whose dictates should control their unity of action and protect their unity of interest; in other words, to consolidate their increased power to prevail. Doubtless this sense of right to prevalence was in the beginnings but the roughest of instincts, so charged with sheer brute desire to get and keep, that the trace of humanness within it does not at once seem evident; but the trace was there, and demonstrated at all known periods its existence in that longing among the men to recognise the better thing, and the stronger thing, in any one who might possess it, especially in the tendency to obey any one manifesting in a marked degree a spiritual quality. The recognition of better powers to think, and keener powers to approach the mysteries of life and nature, was from the beginning evidence of a drift in man, vastly divergent from the instincts of brutes, as was the fact that response developed itself among them to these sentiments, in the special concentration upon certain individuals of such moral and mental gifts as each period could provide. The demand for rule, and the perceptions how to rule, likewise the demand for moral or spiritual instruction and the priestly faculty, drew sap, not out of the region of the animal, vegetable, or the mineral, not out of the subtler region of secondary surfaces with its better and its worse of myriad habitants that feed upon the outer, but from the buried realm compressed at atom-centres, but pervading all mankind, where life is sympneumatic, and connects with the high universe beyond.

True, these human jets when they pressed forth, vitalised a structure of body, mind, and even spirit, that was but faintly human; and therefore spread forth in their operation in the forms of slavishness, of tyranny, of superstition, and mere priestcraft. True, the concealed fountain in its

uprising, went forth by action in external life through those debased qualities in the surface framework of men which largely vitiated its current. Nevertheless the coiled mainspring of every human mechanism was the true seat of pressure to humane, to civilising, to purifying, to progressive action; and the in-human, the savage, the gross, the retrogressive elements which charged the operations of mankind, fastened upon them during their passage through the external man, and appertained to the layer of his accretion. The phenomenon of all intense spontaneous force with that propulsive quality which outstrips reflection, anticipates experience, and is called genius, springs from the absolute man, from the place in him where his own nature is unpolluted, and is biune; where therefore vital currents that it propels are spiritually, mentally, operatively reproductive of emotion, perception, action, in the world at large. Currents derived from this region, produced in the individual, and reproduced in others, in ancient times, as now, mixed truth and good of feeling, thinking, doing, of yore more grossly, to-day in manner more refined; but the mixedness or quality came by admixture in transmission, and the proportions of the beneficent and the baleful have depended in every individual, not only upon his rectitude of motive, his soundness of reason, his strength of will in guiding the life-activities put forth by him, but upon conditions within him and around him not under his control; the relation, namely, within him, of the vigour of his vital impulse to the inertia of his inherited surface organisation, and around him the quality and amount of demand made by his fellow-creatures upon his faculties. Hence in a strong man of the ancient type possessed of the spirit of conquest, and impelled to appropriate for the satisfaction of that instinct, the equally instinctive demand made by his people for national safety and for guidance, and who knew no way of obeying this joint pressure that did not entail wholesale and reckless slaughter, we recognise one of those beings through whom the fiery potency of the true man shot forth through facilities offered by a comparative diminution in his individual case of the general density of the outer organism; but the operation of this power-ray, entangled in its passage between hidden man and the outer world, amid his unsoundness, and insaneness, and depravedness of outer structure, accomplished some necessary but imperfect end of immediate expediency amid much temporary disorder; though each time that mighty action, however mixed with discord, was performed, a germ from the original life-

quality thus issuing from men, remained in the social body corporate and fructified; and this accounts for that thread of progress and race-gain which a wide view of history, even at its periods of struggle and unrest, enables us to trace continuously. This is why hideous wars have made legacy of improved distribution of power, of better perception of interests, of freer moral developments; this is why despotisms, whether monarchic or democratic, have guarded a relative order, and nursed the sciences and arts; this is why religious tyrannies have upheld a modicum of truth, and goaded men to strain for moral evolution.

In the degree of each strong man's sensitiveness to the stir within him of vital action, and the need around him of vital food, has his personality become a vibrating point of transmission of some special quality of life, and has he been rather in respect of his fellow-creatures a positive distributor than a passive recipient of force. These men, stirred alike at their unconscious depths of being by the same pure and perfect motion from the universal seas of life, become, in accordance with their individual will-control of inherited surface-conditions, benefactors or robbers, legislators or dictators, spiritual guides or spiritual charlatans, redeemers or agitators. But because the sources of vitality lie deeper in that sad and marvellous thing called man than the region of his pollution, his outworking in its worst forms still left a residuum that lived, and was added to the universal gain; and so, profound inspection of the human problem shows that the injury sustained as result even of crime, is greater to the criminal than to society. For by the evil that went forth through him, a life-seed was projected, which would bear fruit in increase of knowledge, to prevent, and cure, and understand, and guide, and judge, and thus to love; while to him the added growth by exercise to brute-formation in him, is a work of consolidation that abides for future undoing, hindering and obstructing increasingly till it can be dissolved.

The personal conditions, therefore, characteristic of the present epoch, provide man for a critical analysis of the historic past, with mental instruments of unexampled discriminative power. Nevertheless he judges with a mildness and a modesty of which unriper faculties make men incapable. As the sum of a rich experience he apprehends the universal character of humanness of nature; the inseparability of the interest of

individuals from the interest of the whole mass of human souls without exception; the absolute dependence of each human being, for his perfect growth, power, and happiness, upon the maintenance of his true relation to the all. This apprehension becomes a priori a standing-point from which he looks out upon human life, backwards and forwards, and in the present, to find his place in the world; to see the work done, and the work that needs the doing; to mark where the marvellous network of divine developments weaves intricately its living streams throughout the globe-activities, that he may pour his being's wealth amongst its currents.

Immersed in this sense of solidarity, man's study of the action of his race throughout its preceding residence upon the earth, is made with the single view of ascertaining clearly for his guidance in dealing now with the rest of human nature for its good, how human nature has been accustomed to deal with itself, and how it has carried forward, amid blindness, ignorance, denseness, and the confusion of low passions, its long laborious growth. In his consciousness that in his own person a degree has been gained of clearer sight, knowledge, and sensitiveness, he allows free play to his intuitive conviction that his gain must become a universal gain, and he is incapable of disobeying the impulse which drives him to accelerate throughout the world the conscious receptivity of the accession of force which it inherits. He has become, by the renewed vigour of all his faculties, judge, guardian, physician, and lover, of all things human; he investigates minutely all that has been done, that he may rightly diagnose mankind's existing state, and seek its cure, endeavouring merely to ascertain wherein the growth of perfect nature has been hindered through man's misapprehension of the truths of life, and whereby freedom can best be secured for acting according to those truths.

The man in question, the type-man of the present hour, he in whom germinates sensation of that sympneumatic relationship by which he lives in the inner world, he who touches at his depths the vaster universal life beyond; this man who is typical of a fresh start that his race is making, because he sums up in personal experience the acquired knowledges alike of sentimentalists and rationalists, of intuitionists and materialists, of spiritualists and scientists, and finds by experiment upon stronger faculties than those he shares with them, that equipoise which aspiration sought

before through them in incomplete extremes and could not find; the man full conscious of the present evolution of this season, sees in all history the beginnings of what he is, believes for the future in that which he now desires, and attempts daily that which may spread abroad through human life the thing which surcharges him. He differs from his immediate predecessors in the world of strongest thought and action, from the heroes of that patient observation of the visible forms of nature, who have both cleared and invigorated the intellectual machinery, and have thrown unwittingly the spiritual organisation of all robust natures into a summer fallow profoundly conducive to nature's sound sure work, he differs only in this, that phenomena present themselves in his experience for observation and classification, which did not come within the area of the others' study and investigation—phenomena of infinitely intense and persistent emotions, which take rapid passage under sane mental cognisance into the physical encompassment of the man, and which force upon him the choice between that action by which he applies the quality in these emotions to the world at large, or cruel sufferings and often death from the conflict established in his system by resistance to the dictating moral impulse. He who becomes throughout his personality the seat of a moving force of such volume, delicacy, and constancy as this, leaps necessarily forth with it to the rectification of all human concerns; for such force admits of no control till it applies itself to the first and lowest necessities of life. In that leap he describes an arc by which he bridges over the whole mass of subsidiary and incidental considerations grown out of previous labours. The spark of his absolute manhood once struck forth, after laborious effort, anxious thought, protracted sufferings, strained expectation, minute study, inflames him with the will and power to do, which transcends momentarily the will or power to think. His life-currents rush to the abraded point of the great human surface, seeking to heal.

Like that middleman of commerce, the monstrosity who, by virtue of the weakness of the producer and the apathy of the consumer, is able to arrest on its passage between the one and the other, and appropriate the greater part of what he should distribute, the intellect—the middle function in man for elaboration and transmission of power—has grown into a distortion that preys upon his vitality and withholds it from the world at large. The

intellect rules, sucks life by exciting admiration, and stands before the imagination of existing society as a swollen form which fills the field of vision, hiding the true poles of human operation in this world,—the beneficence of impulse and the needs of men. That mechanism of marvellous beauty which draws into the chambers of upper consciousness the enactments on the profounder stages of life by perception, reflection, classification, and analysis; that tool for highest re-enactment in external life of deepest truths; that mind of man is now the idol that we worship; mistaking, not the right of mental growth to its high place among the powers we wield, but mistaking fatally the true view of its appointed function,—fatally, that is to say, for the happiness and perfect evolution of all those people who, dazzled by the claims of actual intellectuality, limit their own freedom by recognising them, and ignore all those regions of nature in themselves and beyond themselves which lie outside the boundaries set by the modern mind as beginning and end of cognisable life. That mind compresses in an iron grasp the sacred vigours of the spirit, not because of incorrectness in its observations or unsoundness in its conclusions, for it is truly keener and profounder at this date than ever until now; but because it professes to handle all the facts of life, instead of fulfilling its simple function as the instrument by which a certain number only of the latent facts of nature seek to become operative facts throughout external existence.

Therefore, the people who lead forth into ordinary life, activities propelled by a passional degree of sentiment and will, measure the affirmed results of positive, rational science, not by the standards which it enforces upon itself, but by the help of conscious experiences through which the strongest and most persistent instincts of their natures in their obedience drive them; because they hold these instincts in their quality, intensity, and vigour to be prophetic and initiatory of another phase of phenomenal life throughout this globe than that which has hitherto been the area of observation by any science or philosophy; and they hold, moreover, these instincts to be the revelation of all the mystery that lay, since prehistoric time, behind the partial phenomena which have constituted all human life till now. Hence they project the illumination of their whole personal experience of emotion, reason, action, not less upon the last and loftiest

operations in the world of thought than upon all the varying story of faiths, and reasonings, and seekings after truth in physics or metaphysics; and ascertain, in respect alike of oldest and newest action, the degree in which it has conduced to the preparation for rebirth of the more real human condition that tinges now the horizon of possibility.

CHAPTER XVI.

CHRIST.

THE historic retrospect, regarded from the new plane of thought and feeling, which people now begin to occupy, enables them to note in every epoch the intromission into earthly life of ideas and the performance of actions, which advanced the preparation that they trace. The attainment by the living womanhood of the world to a state in which the susceptibility of pure femininity to the first propulsion of divine forces, floods the outer region of her consciousness in which she faces the earth-life, is an indispensable condition to the pervasion of that life by the biunity of elemental quality which belongs to a redeemed, as to a primal, humanity. The necessary slowness of woman's advent to participation and influence in man's operation has been referred to, but it belongs to a proper understanding of the mighty methods of race-education that have guarded events upon our planet, to recognise in those most fraught with consequence their exacter bearing upon the long-silent question of the woman.

Records of active and recognised participation by woman in influential activities among the most ancient peoples, belong to the chapter of myths, and are without doubt the fragments of tradition that survived of more nearly primal conditions. Actual history presents to our eyes, from its beginning, a world of controlled and dormant womanhood. The escape of the vitalising current from the human depths effected itself, as has been said, through the actor, man, not through the dreamer, woman. This was necessarily the case until the slow preparation had been completed for the time when each representative of the respective halves of human nature could be aware, by presence in outer consciousness, of their completing personality. The earthly man could at all times, by his constitution, become a medium for partial transmission to the outer societary body of his race of the biune life, which in his deeper nature he shared unconsciously with the Sympneuma, for the masculine encompasses the feminine. The earthly

woman could not, for the feminine pervades the masculine, and the woman in her abnormalised form stood merely for a sign upon the earth of the real femininity, being without due encompassing form that she could pervade. The currents moving at her true depth, and embraced there by the envelopings of the Sympneuma's particles, could therefore make no exit, after expansion to her outer personality, abroad into the earth,—connection with surrounding human and lower nature being broken at her unencompassed surfaces. Man acted, by virtue of a vibratory current expanding through his depraved surface-organisation, from a truly biune source. Woman could not act for general results, because in her the bi-unity of the vital current was destroyed in her external body; the outer half of her full form being absent in this last layer of organism. The visible woman therefore silenced life-vibration through her person, because she was the inner and receptive shape alone, dispossessed of the outer and transmissive shape which belongs to each atom of true humanity.

Nevertheless the greater events of history, those which have effected changes most fruitful of universal growth, have altered by slow gradations during thousands of known years the position of women. The wisdom which framed the regulations for conduct contained in the Hebrew law, began to recognise the duties and necessities peculiar to woman as woman, and as something different to a mere adjunct to male existence, which, in the untrained and unmixed Semitic estimate, she remains to this day. That reading and rendering of the human spirit, its powers, its developments, and its demands, which were projected upon the mind of this world, by radiations from the illimitable wealth and unfathomable intensity in the nature of Christ, was, it is true, the blossom that grew forth from the many generations of Hebrew suffering and endeavour. The full genius of moral intuition, concentrated within a human form, had become a phenomenon possible amid a race thus consciously prepared to consummate a mighty sign of terrestrial evolution; but, despite all the circumstances which tended to mitigate for the immediately surrounding world, the shock of the first open discharge throughout it of fully externalised elements of essential potency, it shivered the national form that had produced it, this being too tenaciously interwoven throughout long-fostered instincts, with a tribalism that rejected modification. The human qualities brought to bear upon the

world by the presence of a crowning individual instance of its moral possibilities, were constituted with that purity which precludes recognition of tribe, sex, or person, as severable from the whole. These human qualities, the first absolutely universal that have displayed themselves in personal activities since any known epoch of the terrestrial story, while they overleapt the bounds of the prepared Jewish nationalism through which they issued, held in solution, not only that emancipation of the oppressed, which pricked to instant resentment the officialism of imperial Rome, and has maintained in society a disturbing movement which to this day has not finished its work, but the attainment by woman of faculties for the projection of the long-dormant femininity into the affairs of terrestrial life. The Hebrew nation which, as regarded progressive autonomous development, died like the aloe plant by the effort of its fruition; and the iron empire which tried to strangle at its birth the growth that it was destined to cradle and transmit, were alike unconscious of the parts they played in the turning-point of humanitary destiny, during the brief calm that fell upon the struggling populations in the reign of Augustus. Yet the germ of all that is persistent of to-day's civilisation, and of what now strains most vigorously towards completer evolution, was discharged at that epoch throughout the layer of the humanitary body, which appears to superficial sight as terrestrial man. A simultaneous organic change occurred throughout the unsuspecting earth-population, whereby the deeper mysteries of man's interior being instituted a quiet process of attack upon his gross external constitution, to pierce and penetrate it. This action of the inner upon the outer human formation has continued universally, and continues; and, as the profoundest force which the present development of consciousness upon human faculties enables man to apprehend, it stands for that man to-day as the greatest verity concerning human phenomena that he can grasp.

This intromission throughout the ultimative or operative region of earthly manhood of greater force, by its first concentration in a single form of man, was insemination and dissemination of force more refined, more human, more universal. By all these attributes of force, pure, undisturbed, and uncorrupted, it acted necessarily, as has been said, on all the restrictions which hemmed in the development of the subjugated; and initiated another era for the weak, the poor, the enslaved, and the woman. Not the less

because the perfect consummation of that era has yet to be effected, was society charged with the signs of it, from the very initiation of the Christian influences. The little world that took up upon its limited mentality the impulse from the new Master's mind, evinced a clear perception of what His thought implied in the external social form, and essayed at once, bold and thorough reorganisation on the basis of interministration by men and women, awarding to the latter distinct, though separate and subordinate functions in administrative life, and apprehended completely the identity of the woman's spiritual aspiration and destiny with those of man. From that date woman counted as for the half of humanitary life throughout the region of the world, which now for several centuries was charged with the development of its progress; though she only counted at first as such in the region of moral activities. But when the iron instrument that had been utilised to establish and hold a harsh coercive order about the central portion of the eastern hemisphere had run its career—when that portion of the Aryan race that had appropriated the southern parts of Europe, had upreared a structure of civilisation after its own character, appropriating and rejecting, according to it, the past bases of oriental traditions, and had begun to crumble; when this giant of the Roman power, dislodged from its central stronghold, stretched itself out through various after-centuries of life-prolongation, by making a rough nursery among its barbaric elements for the crude views and fragmentary arts by which the forces now termed Christian held their place in the world,—when this had finished its most imperfect work, amid which the reviving womanhood of a race so deeply debased in spirit gained honour chiefly for degradation, the time had come when a reserve force of the human family appeared upon the field of vital progress to lead its issues.

During the last centuries of the corrupting Byzantine rule, a branch of the universe-family was being bred up to direct human activities, into a more composite form of civilisation than had existed before. Of the races classed as Aryan, the divisions which have developed moral qualities the most vigorous, trenchant, and individual known to history, possessed also, as conscious instinct amid rudeness of religion and life, a reverence for the womanly in woman, unknown till then throughout the historic world.

At the meeting of these northern peoples with the mentalised apprehension of Christian force, began the struggling infancy of that powerful stage of humanitary development, which we at our era are summoned to complete, and to build into the foundation of a mightier cycle. The antique past had long completely vanished from terrestrial memories, enwrapped by the Divine All-wisdom in utter darkness, from which, it is true, the magic of modern minds succeeds in striking forth uncertain sparks and glimmerings of buried facts; but no knowledge sure nor clear nor fundamental. The long, long past spake not; mighty stages had supervened of civilisations, wisdoms, religions, leaving fragmentary arts, ideas, beliefs, persisting by reincorporation time after time in development after development, as people after people caught up the uncertain currents of progress, and sustained them to exhaustion. Then had come the momentous juncture when the evolving human mind acquired the power to conceive of the oneness in the force that feeds the world, and holds it, and is its being; and the mantle of the Mosaic discovery had fallen on a little race, despite its tendency to tenacity of wilful error from generation after generation, of exceptional and powerful souls, and had been thus encysted upon earth, till its deep principle pressed forth to other blossom. Then the divineness of the inner human quality—the love—once framed in surface form of man, wandered forth, evolving; touching, too, race after race in spreading waves of suffering growth, all sufferingly transmitted, till these Indo-Germanic peoples had been drawn from the chaos of utter barbarism, that it might make among them a stronger and more operative lodgment.

Throughout long centuries of the more ancient progress, the idea of virtue that earth was capable of assimilating, was a negative idea—that of abstention from injustice and ill-treating, and excess of inclination and disturbing activity. The positive quality of operative human emotion did not act, and does not act through the loftiest orientalism of precept or example. Such teachings reached at their several times indeed, the temporary zenith of humanitary truth, and discharged the full divineness of impulse and perception then possible to man; they were, too, by their form of thought and language, the prophecy of more than they created, for they repeated “love” for many lingering centuries before the disintegration of the oppressive mass of social institution, that lay like a mountain upon men,

could safely be begun by social love. But when the inner, deeper, divine-human essence of quality passed once forth into the sphere of outward activity, the mighty import of this outgoing lay in the fact that thenceforth there went abroad throughout the world, from the inner depths of men, jets of that profound and true vitality which has the biune nature. By this attribute, impregnating, however partially, the active projections of humanity, it created throughout society in all directions change, change in institutions, change in thought, change in relations of power, change in individual constitution, organic change in macrocosm and microcosm, that has worked with accelerating impetus till now. The nature of the vitality which has sought to accomplish its full and gradual development throughout the earth-humanity for almost nineteen centuries past, has been a more fully human nature pressing to outward growth from the more purely human secretness of intricate structure in each being, than the vitality that operated upon the surfaces of life during previous cycles. This accession of quality as displayed among men, has included from the outset the elements which still fever the social mass with their effort at radiation, the elements of individual freedom and universal service; the elements of the equal right of woman with man to growth and power, and of the indissoluble interdependence of man and woman; the elements of the vigorous distinctness of race characteristics and of the annihilation of separate race interests, and all the elements of that complex type of morality, mentality, and *physique*, which is now rapidly establishing itself as the eminent phenomenon of our era.

CHAPTER XVII.

GOD WITH US.

God moves forth in the earth to-day, in measure and manner differenced, by consummation of many changes in the collective creature, from all possible ways of yore. God, the immense of mysteries, strikes in each human breast one spark, at least, of clear perception that the incomparable Presence comes, touches, and out-passes. Man is to-day the ripe fruit of the earth's life-tree, that feeds man with all life. There is no God for the earth-man now, but God in men; for the divine has deigned to meet man in the universal incarnation. The fruit of the world-labour has ripened and has dropped. Vainly will men look now aloft, seeking a promise of its perfecting; seeking to see it above and away: it has left the realms of air and has come down—they have but to take it. The prayer for the far God falls spent upon the breast; for, nigh at hand, in every brother, moves visibly and palpably the sweet, the mighty Presence. The beginning of that age has come, in which the lesson and education of man must be the finding of the divine in man. The ancient faiths with their majesty must gather now from far and near, and kneel and lay down their crowns. Not their truth nor their beauty it is that vanishes, but their power to vivify. That which men still may reverently and with profit love in them is the peace that fills the presence of the holy dead, the smile that mirrors life, and sweetly stamps the clay. But the spirit of the venerable faiths charges fresh vessels, new moulded for its reception, and clear fashioned for its distinct display. Amid the race that steps upon the teeming earth to-day are numbers, uncounted as yet among the countless, designed to hold aloft the standard of this century's conquest by truer humanness—numbers not gifted differently from the many millions; not set apart by freedom from the pains of baseness, littleness, distorted faculty, and confusing instincts; but numbers synoptically organised with rich array of sense, to take and give the myriad movements that course in human breasts; numbers so made that they must know their own sensational share in each minutest fact that grows from man; but numbers whose vast burden of clinging and intricate sympathies is

poised to the bearing-point by flames from their hidden life. These numbers don the garb of frail and corrupting manhood, and sicken in its scorching clasp, and suffer in outer consciousness the anguish of all its degradation as their own; but they plunge the fevered mass of all this outer nature amid the ardent vigours that are aglow at their now conscious core, and let that be consumed which cannot live in the white heat of the human essences.

For masses at this day inherit and display a quality of nature which in olden times manifested itself only in isolated individuals. The genius of morality, which inspired units at long intervals of time with fragmentary prescience of the facts of moral nature, human duty, and divine operation in man, becomes the simple instinct of multitudes that this age produces; and this instinct takes form now contemporaneously among the many instead of at long intervals through single souls, in will for universal good, and for suppression of the ungood.

But mankind is timid, and scarcely dares to recognise the force of which it stands possessed. It is true that throughout so vast a machinery as that of a globe peopling, the processes of natural, that is, of divine growth, work in infinitely patient and extensive gradations; and that accessions of vitality from the inconceivable spaces of eternal nature beyond the earth, while they lodge throughout the improved constructions of all living organisms when once they strike into a human breast, remain nevertheless as force in form long latent among the vaster number, and create at first no consciousness of their presence, except among a few; while the power slumbers at depths, and for periods, great in proportion to the greatness of its destined manifestations.

There is power present in human society to-day that it cannot manage, and this power is the hinge of those vital phenomena which form the whole problem of the hour. The masses, as usual, hold this power throughout their organic constitutions, unconsciously compressed by the resistance of their denser natures; but the relatively few of the growing many, in holding it, grow rapidly to various degrees of clear perceptiveness, or preparation for perceptiveness, of what the power in them implies. Man has grown very wise concerning acts and thoughts of past mankind, and has become quick to note each action and event transpiring now about him; he is gorged with

information upon all subjects, and walks amazed at the immensities and minutenesses of apprehensible facts; but men and women as units are still so ignorant of the great powers with they themselves inherit, that they wholly fail to see them when they sweep like mighty seas throughout all human nature.

The very consolidation effected by recent centuries, of man's most human instinct, the instinct of the vast identity of human interest, developing, as it has done, in every organism a million fine nerve-channels, by which the needs of all the world deflect their currents upon each sensitive nature, exposes men at this time, until each one can fully strengthen and mature his moral evolution, to the danger of exhaustion by sympathy. Human nature, among the typical and leading races, now has become a highly sensitised medium for force-transmission of every sort, and from every direction, and stands in peril of losing the very cohesive power of its atoms through reckless receptivity of motions. For in procuring its translucence to the rays of the world's high noon, the divine evolution has distilled it to such clear substances as are instantly perturbed by immixture of coarser matter. The people who most characterise their time by tender response to the general human movements, whether they have mental consciousness or not that that tenderness holds root in the grounds of human nature's cause, are, it is true, the readiest for the high delight of relieving and upraising; but they are the most exposed to the sharp anguish by which their truer faculties defend themselves against the attacks upon their freedom and true growth, which follow on the establishment of sympathy. To find the deepest and truest of their instincts, and to be true to them, is the simple duty and necessity which men and women prove for the most part incapable of performing; and this incapacity lies behind all the most poignant and oppressive of the world's sufferings.

Freedom for development, and for application of pure moral impulse, is now the hunger of humanity; mutual coercion and suppression of this impulse is its crime. Whoever begins with the first pressure of reflective consciousness in early life to measure the acts and facts of life around him by the deepest movements that transpire within himself, and will not be impressed by the movement around, except as the fullest movement within gives sanction to it, knows what ceaseless effort and what frequent pain this

course entails; yet it is the course of individual progress, and the only one which can lead forth at this date, the good men crave.

The time was not ripe before, for the evolution in individuals of such initiatory quality of force as now claims expansion; for until now all human nature was semi-human, all its conceptions partial, all its aims limited, the forms of its very instincts all lop-sided, and its whole scope and operation so imperfect, and utterly incapable of harmony, that the nearest approach to excellence of living could only be obtained by compromise of needs and interests, mutual concession, and constant postponement of personal to general considerations.

The fatal and unceasing conflict in human affairs endured till time had matured the capacity in man for producing personal sentiment of universal quality; till individual hearts could generate will for exceptionless satisfaction to the whole world; till each one could, by imperative and spontaneous faculty, focus upon himself the whole range of currents that quiver in the whole humanitary body, and quiver in true and absolute response to every one. The world waited in order to consummate its effort, in order to realise its ideal, for the phenomenon of a predominating and constant desire throughout society for unity of action in the mass. All human breasts now hold the germs of this desire, and in many they press the motions of organic growth up to the planes of outer consciousness. The sense that formerly lay smothered, by weight of limitations and impediments, in widely isolated and suffering souls, the sense of human oneness, has become a common and familiar birthright to numbers that have increased within this century in a truly marvellous proportion throughout all highly developed communities; and the numbers, yet uncounted, who hold through inherited form the latent force of this high sense, and have not drawn it to the perceptive regions of outer sensation, constitute an unconscious reserve in the embattlement for right which awaits only, for the most part, a touch more of spontaneous vigour, or a ray more of clear apprehension, to spring to the vast activities which this sense propels.

As man in his outer growth upon the earth is aware that he sees the whole outer forms of other men, long before he is capable of imagining or

understanding that profound processes have built that shape, or of inquiring of its destiny; so collectively he sees the grand developments of improved institutions, sciences, and arts, long before he suspects the pressure at the core of human nature which thus outgrew, or foresees the inevitable issues to which it tends. And as the child uses food and air and heat to grow by, long before its perceptive consciousness that it does so germinates; so mankind absorbs, assimilates, and increases on the spiritual, mental, and material substances, elaborated throughout the organic societary mass, long before he reflects at what a mighty fount of accomplished evolution he sustains his growth; or what the manner of that race-evolution has been. But as wisdom in man lies in the reverent but keen inquisition which he establishes among the countless facts of life in which his nature makes him the participator, so will the wisdom of any generation of mankind reside and blossom in those who yield obedient service to the need of the great human nature, to understand the facts that appertain to it as a whole. As the laws of individual life master each man, when ignorance of them, or lack of opportunity or will to follow their dictates, waste and distress him; as power and freedom to obey them and co-operate with them, create his greatness and felicity; so to know, to serve, and to reinforce the universal vital phenomena, constitutes for mankind at large its duty, and its only true delight; and to ignore them, or to lack will or liberty thus to live with them, makes the distress that stunts and mars the humanitary existence.

Therefore, at a juncture when the fair world is wide bespread with means for human happiness and social order and unity of action, and is stocked richly with large hearts and lucid intellects and vigorous wills in every land and clime, the question rises, exacting answer, why this wealth of force in spirit, mind, and matter, that streams abroad and grows, affects, with so minute a modicum of result, the error and the anguish of the millions? why still, at this harvest-date of proud developments, men and women in masses starve, bestialise, pollute, waste, war, and decay?

Ever and again the new law presses forth, not to destroy the old but to fulfil it. But ever and again the prestige of the old fascinates the attention and affections of mankind, and they are slow to extricate themselves from its control; ever and again the few who see clearly in the measure of existing human capacity for moral sight, that new duties devolve on men

from new attainment of development, new receptivity to high force, are dazzled with the brightness that enters their field of vision, and both sustain and create disappointment from the apparent failure in result from the new powers that they have welcomed; while the many remain at first ungifted to perceive that these powers have been let loose. But the human nature of this age, being no longer in its childhood, is perhaps in a position to avoid errors into which it fell in earlier generations; is perhaps capable, among its enthusiasts, of embodying that large patience which characterises the mighty processes of divine human growth; and among the indifferent, the slow, the dense, of stimulating interest in the advent of new divineness to the natures and operations of all people. What if the sufferings that still stream throughout society of every race and place rest in large measure on this lack of wisdom in the illuminated, and lack of illumination in the wise? What if the hour has struck when men are called to approach the questions of life, as though they had entered it suddenly from another planet; to stand with all knowledge of all enactment that this world has made, as before a wondrous picture; to move among the clinging environments of social existence, as a free spirit amidst a crowd; to respond sensitively, as an instrument by its harmonics, to each wave of outer motion, yet to admit no violation of that personal integrity of structure by which, under the master's hand, he sends his motions forth? What if the griefs of men and of society last, because diviner potency to which they grow receptive does not yet find the tabula rasa of will on which to impinge; because in the identification established, by their greater humanness, of their needs and their sensations with those of others, they let the life around them hold possession in their faculties, till inner impulse faints oppressed; because they are too absorbed in following the drama that plays throughout the very atmosphere of modern life, to lend attention to divine action which takes place upon the scenes of inner consciousness; because they wander still abroad, seeking to prove, or seeking to deny, that divineness which offers to the outer mental layers of perceptiveness no evidence that it exists, till it has first imparted itself to the sensational consciousness of deepest and central emotion, causing itself there to be possessed, making there incontrovertible affirmation of its perfect quality, and imparting that instinctive apprehension of universality of force by which the human heart can predicate the presence throughout all human nature of the same life with

which it feels itself instinct, —that native faith of the man, consciously divine, in the divine in man? At least when now the world in fever heat of surcharging vitality faces a hydra-headed problem, social and private, for which no teaching, no experience of the past, suggests an adequate solution, it were opportune to ascertain, by faithful personal test, whether there fails not something in the attitude of men towards that force of life which fills their faculties; whether it is this failure that protracts discord; whether whole-souled pursuit of evidence of what the force and value truly is of noblest instincts, is not worth prosecuting; whether uncompromising search within themselves for something that shall be perfect law unto themselves, will or will not result in clear, persistent, and sensational knowledge, with delight of knowledge, that the nature of the mighty power which makes them be, the nature of the marvel that they are, and the nature in all men, make, save for surface differences and errors, a grand and sweet accord, to feel which earth-humanity half consciously has toiled and striven since an unknown remoteness, and which it should now draw forth to outer fulness.

CHAPTER XVIII.

FREEDOM OF THE ENSLAVED.

As one by one, men, co-operating in earnest simplicity with the divine forces of which, by nature, they are the seat, perceive clear imaging upon a purified mentality of the essential union within them of each sex form and force, and of recovered faculty, throughout the subtler intricacies of surface sense, of enacting that biunity, they understand at once the past and future of their fate; what has been done and what remains for them to do; what was the true growth that struggled up through the snows of their outer nature; and how much waits within still to grow forth; and they face life with a sense that deeper insight creates a new beginning of a life absolutely new.

The vices not less than the virtues that characterise with such marked invigoration the present generation, are prophetic and initiatory of the rapid and inevitable change that must supervene throughout societary life, both in its lesser and greater forms of family, nationality, and universality. Since the date, comparatively recent, in view of the whole length of the thought-history of men, when the incorporation of spiritual potencies began to create reflection on the qualities of the desires which were produced within them, they have, in the rough-and-ready fashion of a relative inexperience, solved the mental problem suggested by the phenomena of the moral emotional nature, by announcing themselves to be constituted of elements of opposite kinds, generating forces of conflicting tendencies; and for centuries a temporary but necessary purpose has been served by epitomising the work of all natures struggling towards true development, as the fight of the good within themselves or about them, against the evil within themselves and about them. This view was the only one with which, under past circumstances, the battle of life could be faced or sustained. Either the misdirection and inflammation of force which is called evil, because it endangers freedom, harmony, and life, must be suppressed; or the instincts for equable distributing of affectional vigours which are called

good, because they engender justice, peace, and progress, must be largely reinforced from the hidden sources of life, before a deeper insight can safely be acquired into the facts of moral force. But vice cannot now decrease by weakening of the faculties through which it works, for the whole power of the humanitary organism may not thus be impaired. The tares must stand and grow for the safety of the field, under the eye of the all-wise of husbandmen; for virtue rises to potencies that will master vice, not by repulsion of its currents, but by absorption of them into the bosom of its vaster stream.

The conception of life and force which outgrow from man's present mentality, suggest to him, that which his daily life and all the universal phenomena verify, that life-force is one; the direction of its currents, however intricate or interpenetrating, all referable to the same series of impulsions; and that the whole range of facts constituting the suffering and the errors of mankind are but abnormal phenomena of this life-force. But the ordinary sensitiveness of man to the coursing among his atoms of vitality, though it already varies greatly among different individuals, is generally exceedingly superficial. His nerves, though markedly acuter than the nerves of men who lived some hundreds of years ago, are still exceedingly dense, and carry to his consciousness no more than a few of the strongest waves of the movement that sustains him. He can recognise the fact that his blood rushes to and fro between surfaces and centres, and collects and disperses. He is aware often of shakings, and contractings, and lassitude in his nerve-fluids, and is used by modern teaching to attribute these both to what he calls physical and moral causes — that is, in fact, to drain or accession of vitality from the outer regions of nature, or from within himself, and the deeper universe with which he has contact within. But the most profoundly and minutely sensitive depths, even in exceptional natures, which the mirror of external consciousness succeeds in reflecting, affords as yet to man only suggestions of immensities of life throughout his being, as the lenses he has learnt to manufacture affirm vastnesses throughout the astral world, which transcend analysis and grasp by present faculty.

At the present stage of human progress it is as unintelligent as it is cowardly to sit down before human nature and affirm its weakness and its

viciousness, and attribute thereunto the necessary prolongation of sufferings on earth. The fatalism of this popular inference is insult to God and man, and to the whole accomplished work of the multitudinous form animated by the one and eternal force. Men may no longer gape aghast at the fixed depravity of men and things: they know better, if they will let the intuitions of wisdom that are born in them but speak. The knowledge of himself that one man may have, if he will take it, is sufficient knowledge to be the gathering-point of knowledges that he should have of all the other millions. The knowledge that he thinks he has even of one other is not true knowledge, affords no valid leverage for action, will reproduce no good, unless experience of his own sensations warrant it. Let him be wise to register and to protect and to enact each delicate movement that may thrill the fibre of his deep soul, and he holds the beginning of wisdom, and its only beginning. He holds then open before himself the first page of the book of nature, according to his reading. Gazing into the realm of his own spontaneity, he requires no outer teaching to make him know that what stirs there among the atoms of elementary consciousness, is something that he cannot create, nor hinder, nor command; something that gives or withholds itself with potencies before which, will and power in him are helpless; something that touches him from directions toward which his faculties by instinct strain, seeking in love to worship, but through which they lack capacity to penetrate; something which carries to him vital streams out of some vastness inapprehensible, and makes itself a home within his little sense, impregnating him there with possession of its essence of individuality, and surcharging all the vessels of his inmost being till they outpour.

Freedom to be himself at the basis of his nature, protection for the central life-motions of that nature, education of the faculties for consciousness in that pure region of his being, are not only necessities for man, but are conditions without which his perfect sanity of mind and spirit cannot be maintained; yet if one man claims this freedom, demands this protection, seeks this education, he isolates himself amidst an impeding and irascible mass of views, opinions, and dogmas, that dictate and coerce throughout every department of life — in religion, in philosophy, in science, art, and sociology — by virtue of, and in defence of, the vested

interests and prescriptive rights on which their influence rests. Men wound themselves with their own tools; the knowledges that they have made to serve them, render them slaves; they kneel in helpless superstition before the things of their own fashioning, —and still the high manhood, deep-enveloped in them, waits to grow forth. It is this now to which they should turn with patient watchfulness and faithful study.

The holy depth in man, where God makes sensible the qualities of pure human desires, is now what should be learnt; the key-note of the reality of all that makes human life, sounds to the consciousness of each man only at the core of his personal emotions. Veritable perception is alone registry of these emotions, and just investigation and estimation of all the phenomena produced by other men remains impossible, unless it is raised upon this basis of clear personal experience of spirit, from which, in the study of mankind at large, the necessary hypotheses of existence in it of humane instincts are alone deducible. Silence at that sanctuary of his nature, where the all-holiness which man fails to comprehend, deigns to make meeting, in condescension of simplest intimacy, with his frail capacities of sensational consciousness, makes silence of all harmonies and their joys throughout the whole productiveness of every other faculty that he puts forth; and howsoever brilliant or attractive may be the mental work of teachers who fail or who refuse to hear these deep vibrations, their influence rests on the lives of men as weight and not as light; creeps throughout convictions, cooling, never impassioning; creates in hearts negation rather of veritable sentiment, than aspiration for greater wealth of feeling.

The legitimate claim of each person now, whether man or woman, but the claim most difficult to exact of modern societary development, is to be himself; yet such being by each one is the only basis of that perfect altruism which would retrieve society, for man can be, and can only be, in the sanctuaries of profound emotion, that which makes him man, that phenomenon of power and will for perfectness, that machinery for passionate intention for universal rightness, that form impregnate of the whole charge of divine quality that is the life of earth. And when, and only when, he is thus man, is he of man the providence. Alas! sad man, or foolish man, bearing within his breast this gem of faculty for every perfectness, he lies down to be crushed by the social machineries of his own making, the

Juggernauts that he has raised; for the semblances of power that he gains by little increases in science, education, wealth, political influence, which command a relative obedience and admiration; for the semblance of pleasure that he can extract a little while from portions of his nature by pampering them to abnormal growth; he misses, for the most part, all the power and the delight which are the essential attributes of his deep human sensation.

The evolution of humanity has suggested rightly to it the methods and contrivances which might now secure the general improvement and convenience, but it cannot use them, not daring yet to seek the consciousness of those qualities at its vital heart-centres, which are the mainspring of material, as of intellectual, productiveness, and which would dictate the beneficent application of the organising material provided by recent sciences and inventions.

Among the peoples who lead the progress of the world, and among whom the sense of manifold experience, need, and aspiration hourly increases, generating the growth called civilisation, two lines of tendency are to be remarked: the tendency to develop higher and subtler qualities painfully; the tendency to grasp pleasure in recklessness of pure and noble sentiment. Yet highest growth would transcend all pain, and keenest pleasure should be free of all debasedness. Men, too, must grow towards all high perfection, and they must live with joy, infilling them and outflowing. Whatever in man is pure, true, human, divine, is essentially both progressive and delightful. The suffering of the growth-seekers clings to their brave endeavours, because they cannot yet divest themselves entirely of impressions stamped on mentality from without, from social prejudice, from religious formulæ, from rationalistic dogmatism, and all the rest that offers to men's minds material that they should wield and dominate, but which unhappily controls and limits them. The slow degradation that corrupts the pleasure-seekers, results, as malady, from the hyper-development to which they urge a limited set of faculties, and the absolute atrophy to which they leave the larger wealth of those with which as human beings they are necessarily endowed.

Both forms of suffering are signs alike of man's strange ignorance of the great powers to which he inly grows; and he will escape from each if he will turn faithfully towards that gathering-ground of all essential forces within his quivering soul. Let those who dare, let those who can, feel their slow way along the circumstance of life to-day, and take what comes, and dream that they do not change; but those who wonder, those who want, those who suffer, those who seek, will, one and all, because of that clear presence of the divine all-life that sparkles in the breast of man at this triumphant hour of his labours, find that they belong to a new race with which the world is gifted, and that their pain, their weakness, and their folly, only came from their not knowing it. Let loose the powers of actual nature in you—man-woman, woman-man—that God may be incarnate! Let the clear voice of simple instruction ring to your adoration on the Sinais to which you rise at every hour of the sweet repose when life inpours. Hurl right and left and far, all claims of systems of thought and life, that served of old their time, if they now cling upon your skirts, and burden your free ascent. One claim uprears itself in holiest lawfulness, inflaming the altar of your hearts—the world's cry for redemption; and lo! the God that meets you in the eternal sanctuary of yourself, comes but for that. Lo! on the little field of your frail nature is room for mightiest peace, for the full immensity of reconciliation of God's demands and man's,—room for the meeting in you of the heaven and earth, O little man of men!

CHAPTER XIX.

THE WORK OF THE FREE.

THE poverty of moral emotion in the individual, the dearth of it in the moral atmosphere created round him by the spirits of his fellow-creatures, the slight and fluctuating character of passional sensation, which is the externalisation of personal emotion, and the inability manifested, though decreasingly in the past, alike by the minds and bodies of men for sustaining unimpaired the shocks propelled by the movement of sentiment in the inner organism of spirit, have generated in men's minds an apparently reasonable inability for inferring the capacity of mankind, to become the seat of intense and persistent passions that will be the moving and directing forces of existence. Genius, in its relatively isolated phenomena, has represented in earthly society that vigour of the internal capacities which annihilates resistance, and accomplishes its own way to operation; and the record and remembrance that certain individuals have at times been largely endowed with vigours that have urged the masses of the earth's inhabitants to all its effective activity, is some warrant of that of which the human being is capable. But it has remained for this age to perceive, for this stage of world-development to demonstrate, that all those human phenomena in which men by unerring instinct rejoice,—the will for love, justice, harmony, and truth in ceaseless increase,—are destined to lose their rarity and their weakness, and to become the dominating and persistent attribute of human beings.

Till now, clear apprehension of the issues to which the earthly struggle tends, could not be possessed; and sufferers sought their scanty consolation in vapoury realms of faith and hope, and vague imaginings of good, based on the fragmentary experiences of the divineness of heart and mind, that human history had from time to time presented. The armies of the millions who could fight for perfect good, with clear matured experience in each unit of power and knowledge, full charging spirit and brain and body with myriad-sorted quality for universal need, was not, till now. This age begins

to produce men, as stars innumerable, who can save man by simply being truly in their outward life, that divine thing that they are at the core. This age first produces men who, by personal sensation throughout all realms of faculty, can know the nature of their life that grows from God, and is still divine where it bespreads the outer surfaces of form with vivid feeling.

Thus are all things changed in fact. Thus has another race grown up within the old earth-race, beginning now to impose the imperialism of its faculties. Power and harmony and all joy belong to it, to its units and to its whole, and all men belong to it upon whom is stamped its sign, the suffering from old conditions. These, if they leave all else to seek initiation into the ways of their real nature, will become subjects of certain leading experiences, that will indissolubly unite them by their sameness, and rejoice them by their infinite variety. The incredible phenomenon of sympneumatic consciousness, constituting the completed capacity of human creatures for sustaining the full impregnation of biune divineness, will change the whole aspect of the human world at once, and change to each, and raise in each, the diapason to which he tunes his scale of duties and of pleasures. The whole human family has become a form of which each unit knows himself to be a part, no longer by vague instinct, or philosophic induction, but by the acute sensitiveness to its every vital wave which develops in him. His reception into himself of vitalisation from the realms out of which earth is nurtured, lifts him at once beyond all craving for the specific pleasures and advantages which are held on earth as worthy of desire. When he has once experienced by repetition the unerring tendency of delight, intense, sensational, to visit him spontaneously, the painfully acquired enjoyments that he knew before, of body, intellect, or spirit, fade and grow valueless. The question of how personal satisfaction shall be possessed, is closed; and reopens as the demand for possession by his larger self, his entire race, of like capacity for perfectness of joy. The question that poor human nature has asked because of its constitution, with unutterable pathos, the intricate question for which till now in its vital and full bearing upon peoples, no intellect has sufficed to answer,—the question of how to deal with the sex-force, is now resolved. The transcendent power that has taken possession of man's organism, leaving no room in any sense for more desire, while it establishes absolute freedom from all dependence on the relationships

which have classified social life hitherto, inspires the capacity for regulating its own rich overflow into these, in such manner as will increase and best diffuse the delights which appertain by right to every fact of life.

The conscious generator and distributer of the sympneumatic quality of life, faces existence with a recklessness of personal interest or convenience that appears heroic; but he is without consciousness of heroism, being possessed within himself of vast high-flowing seas of satisfaction, with which it is impossible to make comparison of any pleasure offered by accustomed experience of the past. It is true that at the first, while to his frank demand for purest of life-knowledge, the answer, by reason of organic impediment in him, bestows itself fitfully, his powers of heroic patience, and faith to expect again that which has been, sustain ordeal. But the only faith required of him is faith in what he has felt—faith, of that only thing that can be real to man, that it is real—faith that what nature in him once has done, she can repeat. True, in these intervals when experiences slumber, he stands in danger—and constantly succumbs to it—of being again the subject of the opinions and imaginations that through the narrow limits of the general world acquaintance with deep life phenomena, have gained acceptance in it; and he is tempted to believe again, and ofttimes may believe, despite his actual knowledge, that terrestrial existence has no dearer boons to grant than delight in success, in power, in ease, in love. Then as he yields again to the stimulants and the opiates of this chimera, he forgets again the stamp of unhumanness which clings to the acts and operations of success, and power, and ease, and love; their grievous association, as by a fatal marriage, with injustice, heartlessness, neglect, and lust; their absolute inability to maintain the allegiance of largely humane natures, or to satisfy them; the insufficient outlet and application that they offer for the full group of qualities which the human soul provides.

But as growth never stops, and in man slumbers only to awake with gathered vigour, men who have once sustained the consciousness of an intense and passional acquaintance with capacity within them for generating a force, to themselves the while it passes, wholly satisfying and delighting, for the world to which it strains, purely beneficent and uplifting, resume such consciousness inevitably, in repetitions increased according to their faithfulness and singleness of will, till it becomes persistent, till in its

quenchless glow they stand unharmed and unaffected amid the social turmoil; being now, not reflecting; acting now, not submitting; giving now, not extracting; presenting a front of steel to all that works not to the perfecting of men, but yielding in prostrate love to that in hearts of men, and in their own, which is the presence of Deity.

Changes that afterwards spread mightily are cradled at first in the safe keeping of an individual or of little numbers, and the evidence that such changes may develop, is not at first in the multiplicity of those who apprehend them, but in the power with which they dominate those who at first become aware of them, and in the sense of their applicability to the world's needs, with which they at once inspire them. Again, the revolutions which make true development throughout the societary body, percolate by exceedingly gentle pressure, and very slowly, throughout its connected organism. Hence there is danger and futility in endeavouring to urge to unreal, because premature exercise, the consciousness of inner vitalisation among people in whom it is delayed. Could such widespread consciousness be, in spite of the divine conservatism, suddenly evoked, society would be disintegrated to its destruction. Those only can, with safety to the vast fraternity which they should serve, hold before mental vision some sketching of the perfecting forms that societary life will gradually assume, who can also receive strong impregnation of the infinite patience that pervades the higher quality of human instinct, and annihilates sense of time.

Therefore the business of the subjects of potent phenomena, who apprehend a universal participation in them, and a universal profit by them, is not with those whose natures and whose circumstances fit mutually to one accord that satisfies them. These need no physician; these for the most part may be regarded as accomplishing the best work which their capacity suggests. Man is not judge for man. But to those who are dissatisfied, who yearn, who suffer, who grow faint, to whom life is a riddle, the questioners and the sufferers that have been, may speak heart open, affirming their release. When once these souls escaped, hold full possession of passion more ardent than is told in all romance, and begin to understand the laws of living which it imprints upon the brain, the agreements that appear among their identical intuitions begin to create among them, however widely scattered through the earth their duties lie, a new societary form, strictly

cohesive, however wide its first attenuation. Its unity of consciousness that it exists, as parts and whole, to radiate the vigours of its every faculty, fed from its inmost points of contact with higher universes, constitutes it the beginning of a vast people that shall come to save. These passions as they evolve to consciousness, rich from the marriage of all sentiment and sense, astonish greatly the train of faithful martyrs who have sought high progress with no request but to learn resignation, renunciation, and acceptance; and through whose purified forms of will now pour great floods of joy, that they are incapable of holding, and that pass forth.

The incapacity for being a stopping-place of pure life-forces, marks more than anything the resumption by man of his true qualities of spirit and body, the destruction of the hard consolidations of his forms that were abnormal, and were the condition that made his errors of mind and body possible. His resumption of the pure sense that he is, in respect of all the powers that constitute him man, recipient and agent, generates a spontaneous estimate of all societary phenomena, which past systems of morality have in fragmentary manner foreshadowed, but which in its simplicity and breadth corrects and crowns them all. In the complete identification of general and personal interests that is fixed in the mind, the world reads as a plain book. The sense of rivalry in things moral and material having vanished, and with it the tendency to measure constantly the least that human nature can perform, with that little that is its greatest, the mutual judgments of men must cease. The question as to the virtue of other men will be asked no longer, when that as to personal virtue cannot arise; for the idea of virtue existing only by reason of an apparent relation to that of vice, as a sign of conditions superior only by comparison to inferior ones, will fall away from all who apprehend that every human being is endowed alike, because of the organic constitution of the whole of humanity, with all the elements of purest and divinest humanness; and that man's errors arise from that organised mismanagement by the whole society of the world of the individual life-forces which are its joint capital for action, and which hold it under joint responsibility in respect of their evolution. Each one will know that, however elevated his little excellence by comparison may appear, he cannot be truly perfect while there is moral malady in any other man; because the currents of moral life, as in true fact

of physical, course through the whole humanitary structure, and convey to each part something of the disturbance that may be localised in any part. Men will cease to affirm of themselves or of others that they are vicious or less vicious, virtuous or less virtuous, as they reflect in perceiving or experiencing the tendency to error, that it is the sign of faculty fevered or congested, starved or paralysed, and that the use and only use of such perception and experience is to induce their search for the impediment to universal growth which is thus indicated. A humility of spirit will thus outgrow, which is not humility, that too being relative only to ignorance and conceits, which will sweetly disarm many, who because of artificial theories are accustomed to regard themselves as objects of contempt and censure and dislike, and will attract them to those for whom the little relativeness of excellence has been made easy. For when these latter hold that inheritance of tendency and faculty and after circumstance, whether of ease or trial, that helps to good result, belongs like all that comes from God to all mankind; and seeking where the need of divine product is the greatest, approach the sinning ones with apology of desire to impart the force that they have so long reserved—approach as with a prayer to be relieved of that which they have no right to retain, and which becomes a burden—a new era in the history of ministrations opens for those who offer and those who take; and in the doers and sufferers of wrong, a dormant fount of life will rise, in the sense that they are needed to make common cause with the others for humanity's salvation; that their effort to be rid of misery and error is necessary to the perfecting of man; that God and man expect their help, and will not dispense with it.

Within the vast masses of the earth's population lie, as the latent force within the mineral of undiscovered mines, new worlds of mighty faculty which await the hour of their release. Among the savages of civilisation and of the wilds, among the degraded, the retrograded, and the ungrown, because there is organism in the shape of man, there is compressed, impacted, speechless still, the greater amount of that capacity for ideal manhood, which men's hearts invoke. The powers of spirit, mind, and body, which humanity will display by evolution of the forces now most deeply dormant throughout it, transcend all conception, save of a rudimentary kind, by its most gifted members of to-day. To recognise the vast reserves which

are the seeds of future human growth as they show signs of germination among the millions of every region; to apply to their nurture and their regulation the vigorous and fine faculties which are the best result of the world's past efforts, will be a task for which the richest stores of acquired information, the deepest wisdoms, the purest impulses, the vastest resources, and the cleverest appliances of the leading minority of men, whose own advance charges them with the progress of the rest, are so inadequate, that a mere glimpse of what the future duty of man to man must be, is overwhelming; the sense among the strongest in wisdom, the most ardent in love, can be no other than that their little offering is as nothing in presence of the vast demand, that all their best is nothing. But these may rest and act with full trust in the ample resources of mighty human nature—in that God that makes residence therein, appearing and operating there. For there will come the full advance of that which surges, distorted by impediment, upon the social scenes, the advance of the fuller manhood of the globe; and with its growth will grow the instinctive perception required for leading and controlling it.

The thousand-sided problem presented at this time throughout the earth, which exacts both theory and action, political and social, is not definitively soluble, owing to the little capacity of the present human mind. An end and object for terrestrial existence has forced itself upon the conceptions of men, which is greater than their means of attaining it. No thinker, schemer, planner lives, who by the widest stretch of his intellectual capacity, can so far reconcile the exigencies of morality and expediency, as to predicate with certainty from any course of action that it will work a modicum of the universal good. The sincere who guard against disintegration of existing good, and those who contend for free development of the new growths of good, alike miscalculate at every turn the effects throughout the humanitary mass of measures that they advocate. Those whose greater breadth of thought and sympathy conceives more fully all the intricacy and complexedness of the human need, are almost paralysed by the conviction of man's inadequacy of faculty for ministering to it; by the conviction that no existing system for thought, religion, morals, politics, fails because it is bad, but rather because it is too partial in its recognition of all man wants; and that this failure is the inevitable result of the littleness of the intellect of

men. Thus the full-natured men and women now scattered through the world, who will, without disturbance of duties and affections, begin to seek and to obtain distinct communion of sense and thought and sentiment with the involved sympneumata, acquiring, through excess of vital element that seeks the extremes of humanitary life, a vigorous conception of the stupendous demands of the humanitary evolution, acquire once and for all perception of the absolute incapacity of man's mind for devising any fixed plans for forwarding it. Finding their mental mechanism poised between an infinite duty without them, and an imperative impulse within them, and feeling that it is crushed and broken, they give up the effort to extract from it the work it cannot supply. They cease to regard the mind as useful for long storage and slow elaboration of idea; they cease to think or to devise, to ponder over thoughts and schemes of others, to reflect, speculate, or wonder. They hold henceforth the whole area of mentality, as an open passage for the outgoing of their perfect will to excellence of action. They hold it free from every deposit of fixed idea, garnished and clear, that grandest passions for divinest ends may yet find room in it, while they pass through, taking instruction in it from its mirrors of earth experience, for their re-radiation.

The changes in national society and family life which paint themselves as possibilities or as necessities upon the imagination, alike of the benevolent and the discontented, reflect some portion of the truth, and distort it also; and like all efforts at foretelling, are useful, as they suggest the general drift of human needs, and fatal to safe progress, in so far as they induce fixed expectation of defined events. For as the parent may not assert what the unborn infant shall display of faculty, or perform of action, neither may an age decide of ages that it will generate, the exact manner of their evolvement. The general truthfulness of spirit, in utterances, that keep human hope alive by vague prediction, is not more marked than the constant absence of their literal fulfilment; for if the expectations raised by the older prophets of religions, or the newer prophets of society, refuse to verify themselves by the single and special facts for which men by their narrow tendencies still seek, they make fulfilment of their essence in thousand-fold phenomena that arise throughout mankind. That fuller incorporation in the human form of divine nature, widely anticipated

throughout many peoples, with various definitions of the desired methods of its evidence, is not the less the most obvious and universal fact of this hour of brilliant development, because it takes place mightily throughout the myriad bosoms of the whole, rather than by a single presence or event; and the wise and sanguine who infer, both from the suffering and the capacities of present human nature, a future of new order in a uni-societary world, cannot the less remain convinced that the definite nature of all harmonic relationships, public and private, to which men tend, cannot properly be prescribed by the talents now at their command.

Therefore, throughout the network which makes wide, silent, but consistent, growth in the earth, of those who claim companionship of higher beings, the while they will be incapable of living for any purpose but to forward possession by all men of all ideas of perfectness, there will exist no restlessness born of the expectation of definite issues. The scattered members of this inseverable fraternity reduce the intricacies of life by common instinct to the simplest of conceptions. Acquiring, through conscious intercourse with the finer realms of existence that feed moralities of earth, a degree of moral faculty that asserts at once its adaptability to human necessities, they silence in themselves the clamour for anticipation of the ways of working. Schemings, theorisings, doctrinisms, dogmatisms, shrink away from the vigorous and direct current of activity which they put forth in the performance of every nearest, most simple, and most obvious duty. Their claim for faculty to understand the lesser methods of the divine all-nature, faints from the overpressure of the immense perceptions of the destinies that await desires they now bring forth. They ask not of the gushing springs that in high blessedness they yield from the very fountains of personal nature, how they will find their courses to the last seas that they will feed; but take at once their joy in giving abundantly to what is near, till growth of farther vision. They know that the full solution of the earth-problem far transcends all present power to grapple with it, and that humanity which must solve it should arrest its feverish and crazed activities, while it corrects itself by aid of its better nature from those known faults which plague the social body.

Thus will these people, under the inspiration of ministrant influences which enwrap them, where they seek counsels and companionships in

hidden realms that grow familiar, more and more perceive that they withdraw of necessity from every sympathy with the present methods of social life. True, while their work and duty hold them at any post, their gentle sympathies for all that touches men, and that men love, with even mistakes and follies, will hold them silent regarding the gulf that opens between their purely universal motive, and the narrower motives on which perforce at present the greater number must make their actions pivot. They own no competence to tell when any one shall grow to the wide conceptions that sustain them. But they stand and labour, while there is sign in any place that they are wanted there, in isolation; for there exists amid the social world no general recognition that men should live simply for God and men. Yet children of fire, sons of the ardent genius for an immense morality, earth which has long travailed, has at last brought you forth, and ye are numberless! Therefore, all loneliness is done, and all despairs must vanish. Those that uprise, as product of the spiritual gain of earth find themselves of one family; find at first contact, whether of person or of mind, that they already know each other; find that they feed each other with supplies of life that correct sympathies engender, and true needs attract; find that the inward hungers with which they wasted are over-satisfied, because in each other and in their multiplicity they see the faculties and the power whose delay made the misery of the world, and whose sure evolution will display a new world given to men.

THE END

SYMPNEUMATA

A REPORT OF THE CONTENTS OF A WORK BY LAWRENCE OLIPHANT.

BY SARA CARR UPTON.

The Journal of Speculative Philosophy, Vol. 21, No. 1 (January, 1887), pp. 82-105 (24 pages)

In a few words of preface the author introduces his book as suggesting a basis of relative truth for the understanding of human life. He disclaims apology for the necessary assumptions in his statements to follow, but regrets the difficulty which he finds in explaining to others that such assumptions are due to the imperative force with which the conceptions stood forth to his mind; and he goes on to say that the immense conviction which here finds voice does so crudely, because the faculties through which it approaches the reader are incomplete.

The reader may humbly grant that his faculties for receiving are incomplete, but this does not make it quite clear why the writer's faculties could not have rendered many troublesome sentences less involved. The plea for indulgence for the statements with authority has a certain reason, and courtesy will grant it, with the mental reservation that later on the intellect will claim its right to perceive clearly their logic.

We must also ask the reader to remember that the present abstract of Mr. Oliphant's book suffers from the same complication of sentences. This is necessarily so, since we have chosen to use his own words to express his own ideas wherever possible. In this way something is lost, indeed, but much is gained.

CHAPTER I. THE EARTHLY MALADY.

He first considers the Creation and the Fall of man. The literal belief in the first of Genesis that the whole creation was finished and rounded off in six of our days, and that our first mother brought simple ruin to the human race from the act of eating an apple that was not ripe for her, is the direct consequence of the gross materiality that arose from man's fall, as Mr. Oliphant interprets it. He does not take the first chapter of Genesis as his text. He is far too well versed in the bibles of the world to choose any special one, but he uses it as he does other scripture, and wherever it supports his argument. His theory is that the infant human race was created with the divine vitality playing upon it, and working in its interior organism outward to its surfaces.

The “fall” came from the chosen and conscious opening of the human organization, by its own will, to influences from the lower animal creation, and thus proceeded from outward surfaces to the inward organism. This caused an opposition and conflict of current in which the human body would have perished, had not its outer casing become solid, in order by this change to preserve the inner organism of man still permeable by the divine vitality.

And Genesis, iii, 21, is interpreted to mean that God made them coats of skins of animals, or substituted the animal accretion of skin for their fluid and luminous condition in the Garden of Eden. A passage from the Kabbala is quoted in Chapter IV, which says: “When Adam dwelt in the Garden of Eden he was dressed in a celestial garment, which is a garment of heavenly light.” Thus an arrest in true human evolution occurred, the fluidity of the human body was lost, and man's consciousness of his inner processes became closed, while his dominant consciousness began to reside in the outer activities of the overlying system by which the lower creation proclaimed affinity with him.

Thus the conflict of currents in man, the divine and the animal, always remains. His covering of matter is swung to the vibration of the animal world, and is reacted on by the divine-human frame within, though the door

has never been wholly closed against a reassertion of true vitality. The formation donned by the human [84] frame, as a bulwark for its inner life, was such a body as might have been the crown of a complete evolution of the lower animal creation.

Thus the evolutionary or Darwinian doctrine is the surface truth. The modern scientific world finds, as it penetrates deeper into organic mysteries, that relation between humanity and the lower creation which represents to its imagination the totality of truth with regard to the human organism. The apprehension that this husk is merely an outer shell of every component atom of the visible body, and composed of the gross elements of an external and solidified brute accretion, is necessary for the true understanding of life, and this truth contains the simple philosophy of the phenomena called death.

For a time the outer and inner man grow together, but as the growth of the real man and of the essence-forms of his organism can never pause, a moment inevitably comes when the compression of the organ coverings, which are composed of low matter, will cramp the fine expanding matter of the man himself, and must be gotten rid of. Gradual death, which men call old age, is the gradual growth of the finer matter of the man, which, during vast ages of past history, has been always obliged to withdraw itself from its coverings away from the earth. Full human evolution not having been a terrestrial possibility, death has prevailed.

But Mr. Oliphant foresees in the ages whose coming now begins, a new phase of terrestrial existence. That part of man which now withdraws from the body at death is fast growing in its race history toward maturity, and will soon begin to put forth force that will subdue the animal side. The future service of man to the globe will not cease with a visible discarding of the corrupting flesh, but on dissolving his covering of earth. He will in his new phase be visible to all of his kind. And this will occur with the natural processes of evolutionary laws which eternally operate in his organism.

CHAPTER II. THE DIVINE DESCENT.

Mr. Oliphant says that the century in which we live witnesses the development in man of an acute sensitiveness for perceiving [85] the quality of the finer sensations of his own physical organism. This fact is the result of a silent evolution; and the present is the end of the period, whose beginning disappears in the infinite remoteness of the past eras.

A return to the conditions under which the divine vitality plays through the human organism is now first possible. Thus the return of the faculty, and the power to test and perceive it, are coincident. The immanence of God in man, so much asserted and so little felt, becomes a physical fact; as truly physical as any emotion which we know—love, heroism, fear, jealousy—but acting upon the surface with an intensity superior to that of any known sensation.

Its quality is that of sex-duality, and it touches man with a sense of infinite purity which makes him aware that he is in organic rapport with a copartner of these divine influxes, whose being melts into the inner spaces of his own and completes those forms of his which receive this life from God. It is impossible for any human being to confound this emotional sensation with any other. Man is now ready, without and within, for the presence of that God who comes announcing himself as Father-Mother, Two-in-One, showing each human creature to himself as a divine being before a divine God, in service of the world. The moral and physical experience that generates and confirms the conviction that such are the central pivots of life's true philosophy, may be gained either as a gift or by a struggle.

CHAPTER III. THE INVISIBLE BATTLE.

The earth-man (the human race as it is) has evolved unevenly as to the different parts of his nature. In the last few generations the intensification we have spoken of in his inner growth has specially vitalized his intellect. The secret fountain of his spirit, the sympneumatic influx, has fertilized the soil of his mentality. Hence we see a growth which is one-sided, although it gives promise of a higher moral condition than has yet been known, by bringing an increased sense of individual duty to mankind, and has yielded greater intellectual, rational, and inventive development than ever before realized.

But because as yet many of the keenest thinkers close themselves against the investigation of their moral impulses, and fail, therefore, to learn the dependence of their mental and physical faculties upon them, the general growth still remains stunted, and the food of all true thought and reason is lost by the suppression of the faculties for its use. Those who aspire to gain the fulfilment of the human evolutionary movement of their time find that they must master, as a first study, the mode of motion of the affectional forces. And, as the preliminary to this study, all conflicting conditions—viz.: all previous opinions, conclusions, social prejudices, religious, philosophic, and sceptical convictions and individual conceits, all ties of race, friendship, family, where these are not wholly subservient to the life effort for truth—must be put aside.

In the calm pause of mental expectation which follows, the man, listening at the door of his own nature for an answer, perceives a cry vibrating through his love-forms, claiming the succor of his fellow-men. And mind must now take its place as the machinery between the highest moral forces and the lowest physical needs of humanity. When a man has reached this point, that he is mightily pushed from within to know what ails human nature, and when his will is set to annihilate evil in himself, and let the good live and grow, he becomes aware of a subtle will-force of a distinctly personal character opposing itself to the development of the true emotions, and seeking to impair their purity.

To combat this external will-effort to paralyze the will, we must accept hypothetically that there are invasive activities which meet the individual in the shape of exterior resistance to every really lofty and impersonal aim in life. The opposition of these intelligences of baser qualities can be overcome only by meeting them and resisting them, for, by ignoring them, the individual remains under their control. The verification of this hypothesis may be taken or left, but it constantly proves itself. To successfully oppose these currents of vice, the investigator must have less selfish aims than those generally used to give strength of will and to supply the stimulus for high endeavor, such as the personal hopes or fears of his religion, or the self-righteousness which urges an individual to obtain a character for pre-eminent virtue among his fellows. He must be shorn of the selfish stimulants to virtue.

The daily strife in which a man now finds himself embarked finds confirmation in the primitive teachings or early traditions, which record that the first influences of evil before which the race fell and which preyed on its infancy did not form a part of its original individuality-consciousness—but approached it from without, as from regions beyond its own sphere of activity. No sense becomes more clearly developed during the strife than that the evil in himself, which a new and high power of evolutionary growth is enabling him to reject, is not a part of himself either as a man or as a race, and that the death principle so deeply involved throughout man's physical and spiritual frame is a foreign intrusion.

CHAPTER IV. THE TESTIMONY OF THE AGES.

Mr. Oliphant states that while reference to records of antiquity may be interesting as confirming the revelations to be obtained as intuitions of the spirit by the now illuminated man, they are not necessary; nor does he think it appears that any better understanding of the spirit of the records would enable us to read there the process of this evolution.

He makes an elaborate appeal to the false gods of heathendom and to the phallic worship to prove the dual nature of God, and then refers to Judaic literature, quoting the received version of the Bible from Genesis, Isaiah, Ezekiel, and Hosea, referring to the much-disputed word Elohim, and the hidden name called by the Jews, when spoken, Adonai. The commentaries on the Talmud confirm the dual nature, and the Targum repeatedly uses the word Shechinta, the feminine God. The Kabbalists use a prayer for the reunion of the Holy One and his Shechinah.

In the midst of these quotations a few words are inserted carelessly, pointing to "possibly unconscious" references to the divine dual personality in the New Testament. Such references abound in Revelations. This is one of the first signs of the apparent ignoring by Mr. Oliphant of the life of Christ as throwing light on the spiritual path. This looks a little like an obliquity, for, even taken at its lowest value, this record has equal claim to consideration with the ones he quotes from, for the two plain reasons of its more recent date, and as the last written revelation from any Christ which is known and received. It is very important, if we are examining evidence at all, to know what can be found in the New Testament on this point, and also whether there is reason to suppose that the prophecy of John is more "possibly unconscious" in its references to the dual nature of God-man than the prophecy of Isaiah or Hosea.

CHAPTER V. THE MESSIANIC PRESENCE.

In this chapter we receive the categorical revelation of what the previous chapters have led us to, and we learn what is the keystone of the arch of the new building. To Mr. Oliphant the present world-period holds in its bosom the regeneration of the world, waiting to reveal itself to each individual. It is not to be imposed by the genius of prophet or leader, but it is a gift of God to the race.

This sounds like the fulfilment of the prophecy in Jeremiah, that after certain days there is promise of a new covenant. “I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people; and they shall teach no more every man his neighbor and every man his brother, saying, 'Know the Lord, for they all shall know me, from the least unto the greatest, saith the Lord.'“ The age is now ripe, says Mr. Oliphant, to reunite man in physical and mental companionship, each with his complementary being, from whom separation began at the fall.

This being he names “Sympneuma,” a Greek word signifying “breathing with” or “in conjunction with.” With this being, communication establishes itself by new developments of the senses of sight, touch, and hearing. And through the establishment of this communication man co-operates with those beings whose mission it is to raise the human race out of its miseries by projecting into it their essence, which is an intenser quality of the divine force than that of the human race.

The sole condition for this inheritance is mental acceptance of the biunity of the Divine nature and the biunity of the human nature created in His image, first as a possibility, and afterward continuing one's education into the perception of this. The intense vitality which God is now pressing down upon us burns with a fuller fire of His sex-completeness than the world could have received before; and unless the men and women of the day can acquire physical and mental perception of and participation in the active and emotional existence of the being who is their sex-complement—their love—the avenues are closed by which this fact of God can alone

impart itself to our consciousness. Ruskin, another seer, is constantly referring to the possibility of some new vital energy developing itself under the conditions of modern human life.

CHAPTER VI. LOVE.

The acquirement of this new order of faculty—moral, rational, and physical—requires an apprenticeship of years before the keen perceptive consciousness of what passes in soul and body is attained. That man is ready for the struggle who feels that no other life is worth pursuing than one that holds out hope of a conscious union with the life-currents of the Deity; the power of a marriage in soul, mind, touch, sight with the true being and companion toward whom every instinct of man tends; and proceeding from this marriage the power of so intense an identification with the whole body of humanity that he feels no other use for life can be found than to cast it before the feet of the brother for ceaseless and organic service.

As hope and encouragement to enter this path, Mr. Oliphant tells us that living for these things has brought "many"—and presumably the band now surrounding him—into a new world, where new faculties respond to new forces, where experience supersedes hope, and where the work of God goes forward working hourly to the redemption of the planet. He speaks of the life and death of Christ as "a bomb-shell of penetrating particles which burst upon the world, scattering its myriad germs of slow-ripening moralities upon no region of the human sort so freely as upon those sensitive structures in spirit and body by which the creature responds by sentiment or sensation to currents of sex-life from God above and from the animal life below."

From the time of the insemination into the race of these more potent altruistic germs contained in the teaching of Christ "there have never been wanting choicer natures in each succeeding generation to hold before it increasing purity and self-abnegation in the sex-affection, in spite of the vice and grossness in which the whole question of passional love has wallowed." He promises that the evolving knowledge of our time will make the mystery clear, and that those of his band have already a keener acquaintance than was ever afforded in any previous period of human history with the divineness into which passion soars, and with the hell on earth which is the consequence of its poisoning or destruction.

CHAPTER VII. THE SUBSURFACE WORLD.

I see no way to approach the chapter called the subsurface world by any usual or known methods. It may be wild nonsense, but when a thing is asserted that we have no means of proving or judging, except as it is probable or improbable according to everyday opinion, I must make my judgment according as my mind sees immense possibilities for the solution of the problems of life, or sees only material and actual facts of former experience. To my mind, which calls for a meaning between the lines, and under the words, and below the form, I can only say that it may be.

It is not impossible, and with finer senses it might be that we could know that there is a subsurface world, a plane of life upon which all beings once met and held intercourse from whatever world or condition they approached. We can conceive that in the earlier period the earth-humanity lived in open consciousness of this plane, which had been originally the surface plane, and that it has receded as man has grown more on the surface plane, and has become more dimly conscious of this world, so as to finally deny it.

In this subsurface world it seems that, owing to the fluent nature of forms, man could influence, and be influenced by, organisms of others, or by the forms of external nature. The subsurface world was the region in which his evolution was arrested, the plane from which he was to act upon the world around him. From the time of the severance of the divine man into two, where the interior, the woman-form, which was the well-spring and repository of the divine currents in their transmission to man, ceased her work, man—who was to have transmitted these divine currents throughout the inferior creatures, the kingdoms of the beasts, the planet, the elements—lost his dominion and power over them, and the animal nature which stands the nearest to man in the wonders of the organization, instead of receiving from him of the fountains of life, became to some extent hostile, and began to impel back upon man particles from its vitality. Man, instead of evolving in a manner exclusively human, became human animal. The present terrestrial man is only just becoming capable of understanding

how foreign and abnormal to the God-made man is this body of his, which he has taken on from the animal world, and which is the coarse and heavy husking of each organic particle of the man's true frame. This most external framework should be properly a spirit still, and should not be deprived of those attributes which overcome time and space; which attributes men, even in their present grossness, possess as regards the emotions and intellect. It seems that in the process of evolution there must be a return to the true order, and that terrestrial man must lay off this excrescence layer, again become a pure divine spirit, receiving and giving forth divine currents, and having only so much of a body as is necessary in order to establish an organic connection between him and the particular world in the service of which the divine behest retains him. Such a body is assimilated from the finer particles in the atmosphere of that earth, and is the ultimate efflorescence of his God-human form. It is asserted that the subsurface world was already the seat of disorders from other planets, but that it is useless and dangerous for man now to turn his attention to questioning the why and the wherefore of this, which will in time be clear to him.

It suffices to say that though he partly exists semi-consciously in this subsurface world, and though he is open to attack from it, an angel with a flaming sword ever guards the treasure of his divine identity, and the attacks are directed against the inherited body of the animal accretions.

CHAPTER VIII. THE REVELATION OF SECRETS.

This is the pæan of the Sympneuma, the revelation of the secret of secrets, the key to the termination of the world's distress by revealing its joy. The sore of the world has been its love-centres, which have sought love and have found lust and unlove, and have sought rest to find strife and hate. Although only one out of ten can accept this secret and test it experimentally, the vitality is pressing upon all, and all are undergoing the same process of change into higher organization of spirit and mind, though they may not understand it. This secret, which is asserted as practically attainable, though perhaps practically indescribable, is that the clear presence and companionship of the other self presses upon the increasing consciousness of all willing individuals. The method of its impress is asserted to vary according to constitutional variations of persons. It selects in each the faculty readiest for acute development, training in one at first the aptitude to see by growth of finer tissue in the nerves of vision; in another playing upon the hidden organs of sound until the ether motions from its finer speech are accurately distinct; using in others the power of touch, to let its substance be felt; in some approaching the surface consciousness of heart, brain, and body, by issuing forth upon it from unimagined organs which fill the regions of the inner man and which wake to unexpected life as they become the highways of holy energies and joys. But in whatever way it comes, it comes to each man as the sweet and perfect possession of the one perfectly beloved being, the whole friend that fills the whole of his nature, the sure joy that makes sure the right to open to joy. Man is conscious that he meets normally and naturally “a race of human persons who dwell like him in the spaces around his planet, who are tied like him to the duties of its progression, who have an organic relation to human life on the planet, and by virtue of this are purely devoted to its every need; and they are and always have been the immediate fountains through which men have sipped their scattered drops of high beliefs and trusts and insights.” Man's attitude to the world is altered. He needs nothing for himself, desires no power but to participate in the divine intention of the hour, needs knowledge only for the power to serve, succor, and release, and

seeks this end, which for his own service and pleasure has become valueless, as one of a vast fraternity.

He has now a double point of view: he is woman-man, and the processes which were only mental have become emotionally mental. The woman has become man-woman, and around her sea of feeling is built a compassing of strength.

CHAPTER IX. THE CALL TO WOMAN.

The world's history heretofore has been mostly a history of a male world, and when woman has taken part as actor or prompter, it has mostly been by accident. This arises partly from her incapacity and partly from an instinct in man to restrict her capabilities. Man had retained his form, and the animal accretion was on his original surface, and he suffered the void within. But the woman had no form save the envelope of the Sympneuma's outer form, and had to be torn out of the coverings of herself to be unnaturally recovered. Both suffer in the external world, but the woman is most out of her place. The change that is contemplated in the planets' future life is a radical one, and must involve a complete and organic change of the race. This change comes in man by the reawakening of his slumbering, closed form-system, by the inflow of the feminine vitality in the accession of the Sympneuma's personality. It comes to woman in the awakening of her active powers at the embrace that steals upon her as her Sympneuma's form constructs itself around and in her. Through her he is reopened to the world of fecund womanhood throughout the universes, and through him she is opened to the potent manhood of the whole connected world. The woman is reborn to herself—that self which can only know itself as being when it is open to absorb the potencies of divine biunity and to pass them forth to men. There is a new world being born of intense experiences, fresh physical insight, of vivid sensations, of knowledge sure, because sensational-experimental—just at the time when the masses of the human family, and even its finer minds, are accepting the present resources as the final ones. But this change in man is effected solely by virtue of his organic reception of the Sympneuma's organism within his own, and in the woman-halves of men by the pervasion of her system by the male Sympneuma. Through these inmost forms in womankind the divine fertilizations of renewed humanity can alone approach. Man will no longer crave the commerce of the dissevered sexes, nor will he desire children in the present form of the race.

The Sympneuma's presence pervades and satisfies and bids the old activities of exterior forms to make long pause, awaiting high conditions. It

is distinctly stated that there is no means of uniting the male and female forms of men as now on the earth, externalized as halves, so as to produce a combination that will be in the biune-human form. What other consequence can follow (and what better, perhaps) than the cessation of the race as it is? And in Mr. Oliphant's opinion there is no hope of a satisfying change of circumstance among the divine children here if man has not ripened to organic changes, and if human life continues to reproduce itself as at present by exercising a sex-nature akin to that of brutes.

CHAPTER X. THE RESPONSE OF WOMAN.

Woman must learn to find and hold her real position in the natural order of the world. The Woman's Rights movements of the age are phases and indications of her awakening, and are but misdirected efforts to extricate herself from the old state of things.

The masculine and feminine natures are as yet in stupid misapprehension or distrust. For man and woman to join hands in perfect comradeship throughout the earth and to grow abreast into the development of their time, requires the inflow of more potent vitalities into the human system. The Sympneuma returns with these vitalities to teach and train the degraded units of the earth-humanity till their bodies learn to contain the movements of genius and passion in brain and spirit, and till brain and spirit learn wisdom and ardent sentiment.

Men will not fear to trust woman when their impulses spring forth at the call of human need, nor will women fear to give their devotion to man when they by their lives cleave the ways to the happiness of the whole human race.

CHAPTER XI. INTELLECT.

The present has been the age of the Intellect which stands with its back to the future. The science of to-day is so absorbed in investigating past experiences that it would deny the right of fresh experience to exist. The knowledge which is to satisfy humanity will not come through the door of intellectuality, but through the wide approach of psychical experience. Each man, if he will know, can know that he has powers growing within his soul at this era to match the powers without him, and that as the preparation has been made with infinite grandeur in physical machineries for a more perfect life on earth, so it has been made not less grandly for the same purpose in the collective human intellectuality and in the interiors of men for the reception of new truths. But the leaders of the age are still those of the luminous intellect, and not the men and women with the hidden fire which propels mind and destiny in the mass.

The world is governed now by a tyranny of intellectuality and science, as churches and empires have governed in their time a race of slaves. This is, however, a preparation for a greater future, and the collective intellect of the present race has gained capacity and strength and keenness to judge its own experiences.

He who would keep his nature free to know all truth of experience possible for man, must learn to stand alone with his own nature, and, while using the proofs of science, he must not lean upon them, nor be swayed by any drift of belief or thought. He who most isolates himself amid the surface-currents of human life is joined most closely to his fellow-beings in the plane of their deeper nature. The solidarity of the race is an immutable fact, and the more each one probes himself for his nobler sentiments, the more will the identity of his needs with those of all the rest be revealed.

CHAPTER XII. THE NEW SOCIOLOGY.

All the points previously presented—the intelligent apprehension of which facilitates the pursuit of individual and universal progress and is almost indispensable for those who would use the forces in the world and in themselves—are but the preface to the life. These points have been:

1. The union of the masculine and feminine forms and forces in beings really human.
2. The free constructing, sustaining, and satisfying play throughout such beings of full God-forces.
3. The loss in ancient time upon the earth of the full human capacity for receiving the perfect force.
4. The long subsequent inactivity of the earth-race in regaining its nature.
5. Its incidental helplessness amidst lower forces acting in and around it.
6. Its destiny to complete the race re-education by reattainment in each individual in some great future of its full androgynous constitution.
7. The salient importance of the present years, because they mark the full assimilation of the forms and forces discharged upon the almost unconscious structures (of the race) nearly two thousand years ago (by Christ).
8. The responsibility of each human being to receive by virtue of the power within him a new quality of consciousness which will dwarf old senses till they disappear.
9. The claim that each nature makes to hold itself free to receive in soul, spirit, heart, mind, reason, will, nerves, fluids, and flesh all impulses that meet the consciousness in answer to pure requests for purest life.

10. The capability now developing in men and women for perceiving the companionship of the Sympneuma hourly and daily, which initiates the conscious new departure of each human being.
11. The restriction of womanly activities on earth, which begins to vanish.
12. The past and present intellectualization which has impeded that human growth, which should now supervene.

All these considerations are the preface to all life. He who has made all that precedes his own by sure experience rises for the work of life equipped with fresh vigors. Being thus ready for service, he finds that the nature he now owns dictates a relationship to all human beings which he cannot evade; and he finds that his vigors for service cannot be imprisoned in creeds, modes of thought and reasoning, or personal demands. Such a person solves—by pressure of the love that grows within, which love he is powerless to repress—the question called "social."

He finds now "I am my brother's keeper" to be the sum of his consciousness, the standard and warrant under which he puts forth every energy and lives his earth career.

It is further prophesied that the duration of man's life will be greatly extended, and that in men and women who begin to know themselves as biune, the sense of the desire for the retirement of the present millions from sin and misery will prevail over the desire to continue peopling the earth after its present fashion. Such persons will find the instinct for reproduction to pass away. Faithful and inseverable companionships will still exist with increase of worth to man and woman, but often with entire innocence of the relationship of person which would maintain in a painful activity the currents of the decaying unisexual layers. And a partial suspension of race reproduction may be regarded as a possibility. This is consistent with the theory that man's semi-animal layer is being slowly extinguished, and that he now can forbid the entrance of influences from the outer world, because his inner growth can transmit to his external vigors sufficient to regulate accretions of terrestrial particles for his terrestrial life, instead of, as now, having these forced upon him. Each man and woman now married to the

spirit which completes them as units of humanity knows no longer the unrest and want that arise from uncompleted humanity; and the sensations of dual growth may engender the waning of all old sense.

The outgrowth of the Sympneumatic frame brings man where he may grow as pure and simple man. Human activities, having been almost exclusively male, have been in fact half-human, besides being mixed with brute vitality.

Woman has been purposely bound by swathing clothes to prevent her growing until the resumption of her male envelopes could prepare about her a form to hold divine growths developing from within.

CHAPTER XIII. THE NEW FACULTY.

This is a long and prosy chapter, with no new setting forth of matter, whose chief point is that the person joined to his Sympneuma is, as it were, “behind the scenes,” and has new eyes to judge and appreciate present events and phenomena.

CHAPTER XIV. SPIRITUAL PHENOMENA.

The summing up of this chapter is that the historic life of our planet resolves itself into inspiration by good spirits and obsession by bad ones, which Mr. Oliphant calls a simpler definition than the conflict of good and evil, light and darkness, virtue and sin, and considers as completely accounting for all the phenomena of life.

The test by which "to try the spirits" is the determination to belong to universal and not to private service.

When the idea that a man's love for his neighbor was the one object to be lived for to the exclusion of all others worth the sacrifice of life was first presented to the world—society, priestcraft, government, and learning put the rebel to death. But the thought has grown through the centuries, and the creed, too subtle for the mental grasp of a world under a Roman empire, comes to the mentality of modern men again in a higher form.

Now, there is no question whether to love his kind is good for man, nor whether or not to live and die for truth is good. The proposition now is—clothed also in most confused language in this chapter—that no man is truly living in love, or at the height of his humanity, who is actuated by any other motive than a universal humanitarian one for the good of the race. That human nature throughout the world is one—not many. That, just so far as a man or group of men acts from other motives than humanitarian ones, his nature or theirs is impaired.

Man can now gain the mastership of the occult, sentimental, and transcendental through knowledge of the subsurface world by means of his opened senses renewed through self-ordeal, self-knowledge, and self-judgment.

He reads the whole human story as a current of increasing development.

CHAPTER XV. THE LATENT MANHOOD.

Mr. Oliphant recognizes the principle that Browning is ever recurring to as the root of the philosophy of life. Through evil to good—all good gained is learned through learning to know the bad. Mr. Oliphant asserts that a profound inspection of the human problem shows the result of any crime to be a deeper injury to the criminal than to society. His reasoning is that the seed of evil sown through the criminal bears fruit in increase of knowledge to prevent, cure, understand, guide, judge, and thus to love; while to the criminal it brings an accretion of brute formation that hinders and obstructs.

But he holds that we are entering another phase of phenomenal life than that which has heretofore been considered by science and philosophy. Sympneumatic inspiration, through its conscious experiences, is to be the standard by which to measure the results of science, since these instincts are in their quality, intensity, and vigor prophetic, and the revelation of all the mystery that has lain since prehistoric time behind the partial phenomena of human life. The man who accepts them projects the illumination of his whole personal experience of emotion and reason upon the loftiest operations in the world of thought, as well as upon all faiths, reasonings, and seekings after truth in physics and metaphysics. And in respect of each oldest and newest action he ascertains the degree of its help in preparing for the rebirth of the more real human condition that now tinges the horizon of possibility.

CHAPTER XVI. CHRIST.

The chapter called Christ treats of the advent of woman through Christ, who was the crowning individual instance of human qualities which were absolutely universal, and who was constituted with that purity which precluded him from recognizing tribe, sex, or person as severable from the whole.

The Hebrew law began to recognize the duties and necessities of woman as something different from a mere adjunct to male existence, which, in the unmixed Semitic estimate, she remains to this day.

"That reading and rendering of the human spirit, its powers, its developments, its demands, which were projected upon the mind of this world by radiations from the illimitable wealth and unfathomable intensity in the nature of Christ, was the blossom that grew forth from many generations of Hebrew suffering and endeavor. The full genius of moral intuition, concentrated within a human form, had become a phenomenon possible in a race thus consciously prepared to consummate a mighty sign of terrestrial evolution, but, despite all the circumstances which tended to mitigate for the immediate surrounding world, the shock of the first open discharge throughout it, of fully externalized elements of essential potency, it shivered the national form that had produced it, this being too tenaciously interwoven with a tribalism that rejected modification."

These human qualities, as presented in Christ, were the first absolutely universal ones. They held in solution not only the emancipation of the oppressed, but the "attainment by woman of faculties for the projection of long-dormant femininity into the affairs of terrestrial life."

"The Hebrew nation, which, like the aloe plant, died in its effort of fruition, and the iron empire which advanced to strangle the birth it was destined to cradle and transmit, were alike unconscious of the parts they played. Yet the germ of all that is persistent in to-day's civilization, and what strains most vigorously toward completer evolution, was discharged at that epoch throughout the layer of the humanitary body which appears to

superficial sight as terrestrial man. A simultaneous organic change occurred whereby the mysteries of man's interior being instituted a quiet process of attack upon his gross external constitution, to pierce and penetrate it. This action of the inner upon the outer human formation is the greatest verity concerning human phenomena that man of to-day can grasp."

"The little world that took upon its limited mentality the impulse from the new master's mind evinced a clear perception of what his thought implied in the external social form, and essayed at once reorganization on the basis of interministration by men and women, and apprehended completely the identity of woman's spiritual aspiration and destiny with those of man. From that time woman counted for half humanitary life throughout the region which was for several centuries charged with its development."

"Throughout long centuries of the more ancient progress, the idea of virtue was a negative one, that of abstention from injustice and abstention from excess of inclination and disturbing activity. The positive quality of operative human emotion did not and does not act through the loftiest orientalism of precept or example."

From the time of Christ the accession of vitality has included the elements which still fever the social mass with their efforts for freedom and service—the elements of the equal right of woman with man to growth and power; of the indissoluble interdependence of man and woman; of distinction of race characteristics, and the annihilation of separate race interests; and all the elements of that complex type of morality, mentality, and physique which is now rapidly establishing itself as the phenomenon of our era.

CHAPTER XVII. GOD WITH US.

"To find the deepest and truest of their instincts, and to be true to them, is the simple duty which men and women prove themselves for the most part incapable of performing." "Freedom for development and application of pure moral impulse is now the hunger of humanity; mutual coercion and suppression of this impulse is its crime." "Whoever begins to measure acts and facts of life around him by the deepest movements that transpire within him, and will not allow the movements around to impress him except as the fullest movement within gives sanction, knows what ceaseless effort and frequent pain the course entails, and yet that it is the only course of individual progress."

CHAPTER XVIII. FREEDOM OF THE ENSLAVED.

“The legitimate claim of each person—the claim most difficult to exact of modern societary development—is to be himself. This is the only basis of that perfect altruism which would retrieve society.” There are two tendencies among those who lead progress: one to develop higher and subtler qualities painfully because of impressions stamped on mentality from without, social prejudice, religious formulæ, rationalistic dogmatism, and all the rest of the material which man might dominate, but which controls him; and the other tendency to grasp pleasure in recklessness of pure and noble sentiment, which corrupts and degrades, urging a limited set of faculties to hyper-development and leaving in absolute atrophy the larger wealth of others with which they are endowed. Yet highest growth would transcend pain, and keenest pleasure must be free of debasement. Men must grow toward high perfection, and must live with joy inflowing and outflowing. Whatever in man is pure, true, human, divine, is essentially both progressive and delightful. Both forms of suffering are signs that man is ignorant of the great powers to which he inly grows. That man will escape from each who will turn faithfully to the gathering ground of all essential forces within his quivering soul. He will find that he belongs to a new race, and that his pain and weakness and folly come from his not knowing this.

“One claim uprears itself in holiest lawfulness, the world's cry for redemption, and lo! the God that meets you in the eternal sanctuary of yourself comes but for that.”

CHAPTER XIX. THE WORK OF THE FREE.

Mr. Oliphant looks for the human race to be actuated and directed by intense passions within them, such as have heretofore been represented only in genius. “This age begins to produce men who can save Man by simply being in the outward life that divine thing which they are at the core.” “These, if they leave all else to seek initiation into the ways of their real nature, will become subjects of certain leading experiences that will indissolubly unite them by their sameness, and rejoice them by their infinite variety.”

“The incredible phenomena of sympneumatic consciousness constituting the completed capacity of human creatures for sustaining the full impregnation of biune divineness, will change the whole aspect of the world, and change and raise in each the diapason to which he tunes his duties and his pleasures.”

“The question of how personal satisfaction shall be possessed is closed, and changes to the demand that his larger self, his entire race, shall possess the capacities with him for perfectness of joy.”

“It is not the business of the subjects of these potent phenomena to urge to unreal, because premature, exercise the consciousness of inner vitalization among people in whom it is delayed. It would be both dangerous and futile, and such revelations make true development throughout the societary body by very gentle pressure and percolate very slowly throughout its connected organism. Man is not judge for man; but to questioners, men who yearn, suffer, grow faint, the sufferers that have been, may speak heart-open, offering their release. When once these souls escaped hold full possession of passion more ardent than is told in all romance, and begin to understand the laws of living which it imprints upon the brain, the agreements which appear among the identical institutions begin to create among them, however widely scattered through the earth their duties may be, a new societary form, strictly cohesive, however wide its first attenuation. It is the beginning of a vast people who shall come to save.”

“The incapacity for being a stopping-place of pure life-forces marks more than anything the resumption by man of his true qualities of spirit and body. His resumption of the pure sense that he is, in respect of all the powers that constitute him man, recipient and agent, generates a spontaneous estimate of societary phenomena, and in the complete identification of general and personal interests the world reads as a plain book.”

“The sense of rivalry in things moral and material having vanished, and the knowledge gained that man's errors arise from the organized mismanagement by the whole society of the world, of the individual life-forces which are its joint capital for action, the mutual judgments of men must cease. Each one will know that, however elevated his little excellence may appear by comparison, he cannot be truly perfect while there is moral malady in any other man; because the currents of moral life, as in true fact of physical, course through the whole humanitary structure, and convey to each part something of the disturbance that may be localized in any part.”

“Men will cease to affirm of themselves and others that they are vicious or virtuous, for they will know, as they experience and perceive tendency to error, that it is the sign of faculty fevered or congested, starved or paralyzed, and the use of such perception and experience is to induce search for the impediments to universal growth which is thus indicated.”

“A new era in the history of ministrations now opens for those who offer and for those who take. In this era those who hold that the inheritance of tendency, faculty, and circumstance belongs, like all that comes from God, equally to all mankind, will approach others with apology of desire to impart the force they have reserved, and a prayer to be relieved of that which they have no right to retain.”

“The littleness of the intellect of men is inadequate to definitely solve the many-sided problem presented at this time throughout the earth, calling for theory and action, political and social, and the sincere on all sides miscalculate at every step the effects throughout humanitary men of the measures they advocate.”

“Therefore, throughout the network of those who claim companionship with higher beings, and who acquire through them knowledge of the absolute incapacity of man's mind to devise fixed plans for humanitary progress, there will exist no restlessness born of the expectation of definite issue.”

“They know that the full solution of the earth problem far transcends present power to grapple with it, and, though they can live for no other purpose than to forward possession by all men of ideas of perfectness, they silence in themselves all clamor for anticipation of the ways of working.”

“There exists in the social world no general recognition that men should live simply for God and men. These people, under the inspiration of the ministering influences which surround them, will perceive that they withdraw more and more of necessity from every sympathy with the present methods of social life.”

“Yet these children of fire, sons of the ardent genius for an immense morality which the earth has long travailed for and at length brought forth, stand and labor in isolation while there is sign in any place that they are wanted there; and while their work and duty hold them at such post, their gentle sympathies for all that touches men and that men love, and even with men's mistakes and follies, will hold them silent regarding the gulf that opens between their purely universal motives and the narrower personal ones on which perforce at present the greater number base their actions.”

In these last pages Mr. Oliphant disclaims for his band—this first growth of the new humanity—all schemings, dreamings, theorizing, doctrinizing, and dogmatisms which he claims shrink away from the vigorous and direct current of activity which they put forth in the practical performance of every nearest, most obvious, and simple duty.

This union of the theory and practice, the system and the life lived from it, will perhaps be the proof which men may not unjustly require from the assumptions and assertions in Mr. Oliphant's book, and they perhaps admit of no other proof to our present faculties. According to his last phrase, we may look for a new world given to man in the evolution of new faculties and powers whose long delay has made the misery of the planet.